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REPORT JEWS IN OAKLAND USING SOCIAL SANCTIONS ON NON-GIVERS

WINNIPEG—Disclosure that Jews in Oakland have applied social sanctions to those refusing to contribute to the United Jewish Appeal drives was made last week in a report in the Winnipeg POST.

The story quoted Harry Sapper, executive director of the Oakland Welfare Federation, as telling the annual meeting of the Vancouver Jewish Administrative organization that in his community such sanctions had been applied.

Such sanctions as refusing to have anything to do with non-contributors at clubs have been applied and "some good results have been achieved in this way," Sapper said.

Frisch Dies Suddenly At 52 After Operation

(See Editorial Inside)

National Jewish Post

NEW YORK—The future of the numerous projects for the Zionist Organization of America launched by Daniel Frisch in his eight months as ZOA president was the topic of widespread discussion this week following the sudden death of the Hoosier Zionist leader.

Benjamin Browdy of Brooklyn, one of Frisch's staunchest supporters, will be acting president of the ZOA, pending study of the situation created by the first death of a ZOA president in office. Frisch was 52.

Frisch, who had been ill for several months with a spleen disorder, died early Tuesday morning after an operation at the Presbyterian Columbia University Medical Center. He had been hospitalized for 11 days.

STARTED CLIMB

A native of Romania, he had resided in Indianapolis 20 years, where he began the climb in Zionism that culminated in his election last June to the ZOA presidency.

He had been a member of the board of the Indianapolis Jewish Welfare Federation, a past president of the Ohio Valley Zionist Region and of the Beth-El Zedek Congregation.

Four years ago he moved to New York after he was elevated to national ZOA circles.

Services were held in New York with burial in the Congregation Beth-El Zedek cemetery in Indianapolis. The eulogy was read by Dr. Abba Hillel Silver, whose support had helped Frisch capture the ZOA presidency.

He was survived by his wife, a son, Larry and a daughter, Mrs. Marvin Bacaner of Boston.

FOUGHT FOR POST

Frisch fought his way to the ZOA presidency to take the helm at a time when the Zionist movement was struggling with the impact of the rebirth of Israel.

An outspoken conservative, Frisch supported trends developing in the ZOA aiming to make it a specifically political party, throwing its strength behind the middle class in Israel.

Last August he presented a program for ZOA, calling for a bid to "democratize" the 265 fed-



DANIEL FRISCH
The Fight is Ended

erations and welfare funds of the U.S. Jewish community.

He also proposed a widespread effort to make Hebrew the "second language" of American Jews.

FAVORED JCC'S

Deeply concerned with the U.S. Jewish scene, the ZOA president also proposed plans for a democratization of the U.S. Jewish community, starting with local Jewish community councils, which he saw as the base for his plans.

Most controversial of the projects Frisch proposed was a new approach to chutzot (pioneering for Israel). Under his authority, the ZOA suddenly dropped its annual subvention to Plugat Aliyah, the General Zionist Chutzot movement.

Frisch said, in explanation, that he believed the traditional chutzot program, based on training on collective farms in this country, had failed to meet the need. He proposed that the ZOA seek to enroll candidates here and send them to Israel for their training there.

In a report to the ZOA national

CJFWF TACTICS IMPERILING JTA EXISTENCE, SAYS DANZIS

National Jewish Post

NEW YORK—A leading Yiddish daily charged this week that the Council of Jewish Federations and Welfare Funds was jeopardizing the existence of the Jewish Telegraphic Agency by "autocratic" withholding of funds to the news agency.

The attack, the second against the CJFWF from the Yiddish press in recent weeks, was made by Mordecai Danzis, editor of the DAY, in a statement circulated to the Anglo-Jewish press.

Earlier, Dr. Samuel Margoshes assailed the CJFWF, which represents at the national level the 265 local federations and welfare funds in U.S. Jewish communities. Margoshes writes an English column in the DAY.

Danzis charged that through the CJFWF's Large Cities Budgeting Conference, the JTA had been deprived of substantial allocations which threatened its existence.

He said the independence and existence of the JTA, major press association serving the Anglo-Jewish press was endangered "primarily due to the centralization of fund-raising and the power exercised by executives" of the CJFWF.

The statement revived the issue of the future of the JTA, which was presumed to be undergoing a reorganization to deal with complaints of its critics that Jacob Landau, founder and managing director of the JTA, was guilty of mismanagement and waste.

Danzis said that the issue of how community control and the principle of a free press could be

administrative council Feb. 5, Frisch said that he was having difficulties getting his plan organized for the proposed democratization of the U.S. Jewish community.

COULD PROTECT HIMSELF

Well able to handle himself in the steaming political jungles of the Zionist movement, Frisch had worked steadily at the task of healing rifts in his party and building political support for himself. He won a unanimous endorsement from the administrative council at the Feb. 5 meeting.

His efforts toward party Zionist unity in the United States were less successful. Returning from his second trip to Israel in January, he proposed a conference of all U.S. Zionist parties to consider the issue of unification. The invitation was turned down by the other Zionist parties.

Frisch became ill on his second trip, during which he attended the laying of the cornerstone for the ZOA House in Tel Aviv, but remained until he had completed his work.

He visited his family in Indianapolis last month, at which time it was learned that he had decided on surgery. He had previously cancelled several speaking engagements.

On his return to New York, he entered the hospital and was operated on last Monday.

reconciled was originally raised by Jacob Blaustein of Baltimore, president of the American Jewish Committee, leading civic defense agency.

"At the initiative of the Baltimore group, the nine largest welfare funds met for the first time in June, 1948, and constituted themselves as the Large Cities Budgeting Conference," Danzis said.

"Early in 1949 Baltimore was the first fund which decided to withhold part of its allocation to the JTA. They were soon followed by other welfare funds."

Referring to an all-day meeting of the JTA board last Sept. 13, Danzis said that the crisis had apparently been resolved.

"Landau had promised to give up his shares without compensation, because he hoped thus to put an end to the strife and see the welfare funds release monies to the JTA," the DAY editor said.

However, a few days later the CJFWF sent a memo to all the welfare funds "taking scant cognizance of the decisions concerning structure but prominently featuring a statement made by Blaustein and his associates, who were projecting new issues."

"Because of the CJFWF memo none of the welfare funds released the funds," Danzis said. "The financial situation of the JTA became most precarious."

"At a meeting of the Large Cities Budgeting Conference in Cincinnati, in January, it was first decided to release no funds at all to the JTA but finally a 'recommendation' was adopted to release 30 per cent of the allocation as 'severance pay.' Some of the welfare funds had already cut their grants by 50 per cent. The 30 per cent therefore represented in a number of important cities only 15 per cent of what the JTA had received in 1948," Danzis declared.

He said that with the exception of Cleveland and Philadelphia which paid their 1949 grants to the JTA in full, the local funds abided by the "recommendation." He said two funds—Detroit and Newark—went beyond the recommendation. Detroit made no payment and Newark paid \$250 or less than 10 per cent of its 1948 allocation, he said.

Danzis said that none of the welfare funds gave the JTA a hearing before adopting the decision to withhold funds or give "severance pay."

The DAY editor said that while national budgeting has been rejected by CJFWF conventions, "The Large Cities Budgeting Conference constitutes de facto national budgeting" and he demanded dissolution of the group.

Asserting that a few men dominated such decisions, Danzis cited the case of "Commentary" magazine, which is supported financially by the American Jewish Committee.

Danzis cited the severe criticism of the magazine made by Rabbi Milton Steinberg in a sermon last December, a copy of which Danzis sent out with his statement.

Danzis said Rabbi Steinberg's sermon had a "profound" effect but not on the CJFWF and the welfare fund officials.

"The 'Commentary' cost the community \$160,000 in 1948—JTA received in 1948 from all welfare funds \$148,000," the DAY editor said. "The welfare funds are not withholding the allocations to the AJCommittee until 'Commentary' is eliminated. The reason is obvious. It is published by the American Jewish Committee."

French Jewish Official Defends Nazi Action

PARIS—France's Jewish Minister of Justice defended his action in freeing from prison a war criminal who helped deport 120,000 French Jews to the Nazi murder factories with a statement this week that he had done so because he was a Jew.

Relatives of French Jews who were among those deported protested to Minister M. Rene Mayer, who released Xavier Vallat, Vichy Commissioner for Jewish Affairs. Vallat had been sentenced in 1947 to 10 years imprisonment. He was freed by Mayer last month.

"As a Jew, I had to sign his release order," Mayer said. "Otherwise people would have interpreted my refusal as an act of revenge."

He indicated he would not revoke the release order and Jewish demonstrators later marched in protest.

Rosenzweig Gets Canadian Post

MONTREAL—Efraim Rosenzweig, formerly director of the Jewish Community Council of Akron, O. has been named director of the Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith.

Israel Fights 'Sales' of Daughters by Yemenites Into Marriage

TEL AVIV—The sale of teen-age daughters for marriage by Yemenite Jews, a practice which was widespread in Yemen, continues among the new Yemenite families in Israel, despite a new law barring the marriage of girls under 16 in the Jewish State, it was reported this week.

The situation was highlighted when a 36-year-old Oriental Jew was brought into court on charges of having relations with an 11-year-old girl.

It was stated in the defendant's behalf that the

child was his wife and that the girl, recently arrived from Yemen, had been sold into marriage by her father for \$60.

Those Yemenite Jews who have been in Israel for a few months are adapting themselves to western practices very quickly but among the newcomers, Oriental customs persist.

Most of the Yemenites are poverty-stricken and that fact furnishes a strong incentive to continue the custom of getting some quick cash by selling daughters.

When the flow of Yemenite immigrants started some ten months ago, some women in Tel Aviv harassed by a lack of servants, went to the transit camps and "bought" a girl to do housework.

The women would pay a few pounds to the father of the girl and the child would do housework in return for room and board and some pay.

As soon as authorities learned of the practice, they cracked down on it. Heavy penalties were announced against such "buying" of Yemenite children either for housework or for wives.

New York

THE TALE OF THE DP MUSICIAN
AND THE WEDDING AT TEL AVIV

By M. Z. FRANK

HE called me a sensationalist American scribbler, an American "bluffer," a liar and a heartless creature. I was called all that in an unsigned Yiddish letter from Tel Aviv, addressed to me care of the Jewish Daily FORWARD. Incidentally, the Yiddish word "bluffer" is believed by those who use it to be an English word. In American Yiddish, the word is just "bluffer"; in Europe, they say "an Americaner bluffer." In this case it was yours truly.

I must say that inadvertently, unintentionally, I was guilty of being inconsiderate of a poor man's feelings. Otherwise, the fellow's got me all wrong. Now, what's the story?

The story goes back to a military wedding in Tel Aviv I attended last year. The guy who took the trouble to call me names by airmail without signing his own name or putting his return address on the envelope was the musician at the wedding.

I don't know how many of you met Ruth Kluger when she was here. She has now changed her name to Ruth Padan, which is the Hebrew for the Biblical place by the same name in English—and so has her brother who lives in Mishmar Hayemek. Ruth Padan, I understand, now has an apartment on Bograshov street in Tel Aviv but a year ago this time she was staying at the American House on Yehuda Halevi street where I was staying. At the same hotel stayed two reverend gentlemen from London. One London rabbi always wore a grin, the other wore a beard and a sourpuss. The first one has been around; he worked in Montreal for a couple of years, he has been to Israel before. He was a sensible fellow and liked the country. The other was an Orthodox cuss. He was in Israel on his first trip and was constantly griping about the godless-spirit abroad in the Holy Land of Israel.

SO RUTH INVITED US to the wedding, me and the two reverend Londoners—the one with the grin and the one with the beard and the sourpuss—and Ziona Fish. Ziona was born in Borough Park and helps run her mother's hotel.

The bridegroom was Ruth's nephew, an officer in the Israeli army who had distinguished himself in the Battle of Tihah. The bride was an officer in the Women's Army. A soldier boy was marrying a soldier girl, and half of the guests were soldiers.

The hall was provided by the military authorities and so I think were the refreshments. The Israeli army views with favor the institution of marriage among its personnel and uses its best endeavors to facilitate the attainment of the state of matrimony by the warriors of Israel. The latter show a remarkable spirit of cooperation and the hall on the seashore of Tel Aviv is booked for months in advance.

The army provides not only the hall and refreshments but also the rabbi and the canopy. It is only from that Yiddish letter I got the other day I learned that the army also provides the musician.

IN THE OPEN air before the hall and facing the Mediterranean, stood the military canopy on four rifles with fixed bayonets held by four soldiers. A young bearded chaplain in military uniform read the traditional wedding benedictions in which the age-old yearning and the hope were expressed for the time when the streets of Jerusalem would be



FRANK

Propose WJ Congress
Be Approved By Israel

TEL AVIV—(WNS)—Dr. Leon Kubowitzki asked this week that the Israel Government and the Jewish Agency recognize the World Jewish Congress as official spokesman for world Jewry.

At the same time he voiced disapproval over the proposed merging between the WJC and the World Zionist Organization.

Israeli acquired through years of pioneering did not always form part of the life pattern in Eastern Europe from which most of them come. The newcomers do not always show it. And here comes my story.

THE MAN WHO played the accordion at the wedding did not speak Hebrew. He was about the only guy at the wedding who did not. He spoke Yiddish. In more than one way, he brought in a discordant note at the party. The soldiers did not need a musician after the ceremony seated at their tables. They sang their soldiers' songs or danced the hora. When the musician played and sang some Yiddish songs, few guests were interested. He tried a Hebrew song, so there was a little more enthusiasm. He would play a piece and, in the venerable East European manner, wait to be paid for it. "Mr. So-and-so," he would say, "I am playing you a mazeltov." Which was quite a hint. Some of the older people, hardy pioneers who had come to Israel to get rid of every undignified feature of Jewish life, openly resented it. "Don't give him anything," my hosts told me. Others did give the equivalent of a quarter or a half a dollar. But their faces showed disapproval.

Here is a real gulf between the "vatakim" and the "olim hadashim" (newcomers)—and a double gulf of language and ideas. "How shall we ever assimilate so many of them to our way of life?" the vatakim sigh—and yet advocate open doors to admit all Jews into Israel.

ON MY RETURN to New York, I described the wedding in the FORWARD. The FORWARD, published in New York, is sold on many newstands in Tel Aviv. It gets there pretty late but it gets there. Yiddish-speaking "olim hadashim" and some of the vatakim read the FORWARD.

Months after the publication, the accordion player read my description of the wedding in the FORWARD. He became incensed and wrote me a letter. He told me, since he was the only musician who had the concession to play at military weddings in Tel Aviv, he could not help recognizing himself in my article. And, he writes, he never sang a Hebrew song because he does not know Hebrew and he never put out his hand, and I am a liar and a bluffer and an American sensationalist. And anyway what does a slob of an American know about a former DP who has come to Is-

I Think As I Please

ISRAEL WRITERS BUSY DEBATING
SOCIAL FUNCTION OF LITERATURE

By CARL ALPERT

VERY LITTLE if anything has appeared in the press in this country regarding a significant conflict which has been brewing in the literature and culture of Israel. Because the differing viewpoints are symptomatic of deeply rooted issues in Israel, it is well that there should be some discussion here of what is involved.



ALPERT

In its simplest elements the dispute is similar to the controversy which raged in America a decade or two ago as to the role of literature in carrying a message of social significance. It will be recalled that on one hand there were those who maintained that literature must reflect the most progressive trends of the times and must be in the vanguard of liberal thought. And on the other side were those who declared that true literature should avoid taking a stand on controversial social and political

ideas lest it become prostituted to a "cause." That argument was never settled, I suppose, but we hear less about it now.

A similar conflict was brought into the open at the recent conference of the Hebrew Writers' Association of Israel. Mr. M. Shamir delivered a provocative address which really started something. His thesis, in brief, was that literature does have a specific function: it must express the social and national culture of the people, and at the same time help mold the citizen to the true national type. In the case of Israel, he said, the national culture and the national type are set in the pattern of the collective-minded chalutz.

JEWISH LIFE IS UNDERGOING a major change, he went on. The old center of Jewish learning was the Bet Midrash; the new center is the labor movement, or chalutzit. The dominant influences in Jewish life, too, have from time to time changed. Once they were rabbinic, at another time chassidic. Haskalah played its role in its day. Today Socialism is the major influence, and as a result our literature must express and reflect the Socialist influence.

To be sure, Mr. Shamir said, there are those who do not favor this new trend. Then it is the duty of the Socialist writer to lead a literary rebellion against those who can not see the "vision." The dominance of religion in Jewish culture must be combatted. Opposition to the "reactionaries" must be the keynote. After all, were not the prophets of old all "oppositionists?"

The battle was on, and the replies came from all sides. The pable of literary production, one distinguished prize-winning writer, Yehuda Burla, sounded patriarchal as he sought to calm the impetuous Shamir. It was not good policy, he pointed out, to attack and discard the old while still in the process of developing the new, and this applied to literature as well.

OTHERS MADE specific rebuttal. One authority indignantly refuted the statement that Socialism must today be the dominant influence in Israel. Everything which the Jewish people creates—that is Jewish, he said. Religion, too, is a national creation, and can not be lightly pushed aside.

The name of Uri Zvi Greenberg was introduced to confound the leftists. Greenberg is acknowledged to be one of the outstanding poets in Israel, a virile writer whose verse is stamped with national character. Yet he is a member of the right wing, politically. Apparently the Herut, too, is ca-

IT WAS OBVIOUS, as the discussion continued, as reported in the columns of "Dorot," official organ of the Writers' Association, that the conflict also partook of the differences between the new, young and experimental writers, and the older, distinguished figures, who strayed little from literary formalism. Whatever the outcome, it is clear that the new literature of the country will be effervescent and active. There is no literary congealment in Israel.

S. D. Congregation Gets
Gold Rush Scroll

SIoux FALLS, S. D.—A Sefer Torah which was brought to the Black Hills of South Dakota during the gold rush of 1876 has become the property of Mount Zion Congregation here, the largest in the state, Rabbi Karl Richter disclosed this week.

Mount Zion recently observed the 30th anniversary of its founding and during the anniversary service on Friday evening, the Sefer Torah was presented to the congregation by Abe Berg of Huron, S.D.

The Scroll has been in possession of the Jewish community of Deadwood but since there are only a few Jewish families left there and regular services no longer are held, the Scroll was presented to the Sioux Falls congregation.

rael and wants to get out of the camp and has to make a living for his family somehow? What do the Americans know about an "oleh hadash" (newcomer) feels?

He enclosed the clipping from the FORWARD, with some spots ungraciously marked up. To keep his anonymity, he enclosed the letter in a letter to his uncle in New York or Brooklyn, who delivered it or mailed it to the FORWARD which forwarded it to me.

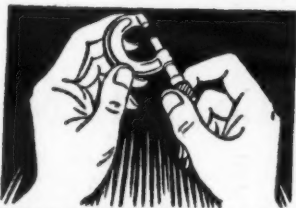
I took the clipping and the letter and mailed it to Ruth Padan in Tel Aviv.

Fortunately, the accordion player does not read English.

BUT YOU NEVER know whether this column will not get me into trouble with the reverend gentleman from London. Come to think of it, he is a nice fellow.

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Conservative Law Body Will Issue Report On Sabbath

LONG AWAITED STAND DUE BY MID-JUNE

By MARC H. TANENBAUM
National Jewish Post Correspondent

NEW YORK—(NJP)—The Commission on Law of the Rabbinical Assembly plans to make a public announcement on the issues of use of electricity and riding on the Sabbath before June 18, it was learned this week.

Dr. Michael Higginer, a leading member of the commission, said that the commission plans to make a public announcement on the question of Sabbath observance before June 18, the date of the next annual convention of the Rabbinical Assembly.

The law commission was set up by the U. S. Conservative rabbinate to adjust Jewish ritual to modern conditions. Internal struggles have stymied agreement on the issues virtually from the start of deliberations of the commission, which was given its instructions last June at the previous Rabbinical Assembly convention.

Although Dr. Higginer refused to elaborate on the content of the announcement, it was reliably learned that a Conservative sub-committee is drafting proposals on the issues of riding to the synagogue and use of electricity.

Another commission, it was learned, will issue a new proposal for solution of the pressing problem of the Agunah sometime next year. An Agunah is a widow who has lost her husband under circumstances which made recovery of the body impossible and who is forbidden by Jewish law to remarry.

Observance of the second day of Jewish Holy Days also is under-going study, it was learned.

Dr. Higginer made the disclosure in a talk to an adult seminar group at Rabbi Joseph Zettlin's Temple Anshe Chesed here, during which he said that Conservative Judaism would never recognize the authority of a Sanhedrin re-established under Orthodox auspices in Israel.

He said that re-establishment of such a Jewish religious-legislative body under such conditions would be foredoomed to failure.

Dr. Higginer, who has published 20 volumes on Talmudic and halachic problems, and more than 300 articles in scholarly publications, reviewed the history of the Sanhedrin from the Temple period through the Babylonian exile, and concluded there exists neither historical, halachic nor practical sanctions for reconstituting the Sanhedrin.

"If a Sanhedrin is re-established today in Israel, it will mean little more than moving a meeting of the Agudas Harabonim (Orthodox rabbinical group) from New York City to Jerusalem," he said.

He said that the emergence of the State of Israel with full governing powers has automatically deprived the institution of the Sanhedrin of its original function. Those functions, which were exercised by the Sanhedrin when it was located on the Temple Mount, included executive, legislative and judicial powers which are today in the hands of the Israel parliament and other state organs, Dr. Higginer said.

He said even if the Israel Government would be willing to yield some of its functions to a Sanhedrin, the reconstitution of this body would still be impossible because of prohibitions in the Talmud and by Maimonides.

Quoting these Halachic sources, Dr. Higginer said "it is clear beyond any shadow of a doubt that halachically the Sanhedrin can be reorganized only when the Temple is rebuilt."

He said he disagreed with Chief Rabbi Isaac Herzog of Israel who



DR. MICHAEL HIGGINER
Change In the Law

has reportedly denied that those halachic sources ban re-creation of the Sanhedrin.

"Even a beginner in Talmud can see that these sources legally are opposed to such a move," Dr. Higginer said.

He said a Sanhedrin today would be strictly limited to religious problems of local or national character. He added that the manner in which Orthodox rabbis today approach Jewish legal problems makes it certain they would not solve them in the original and vigorous way which characterized the behavior of the ancient Sanhedrin.

Pointing out that the various sanhedrin in Temple post-Temple and Babylonian times all accepted majority rule as binding, the Conservative scholar scored Orthodox leaders who, he said, since the end of the Babylonian period have rejected the majority rule method, basing their decisions on conflicting individual authorities. He said they have made little or no effort to adapt Jewish legal principles to living situations of the present.

He said Orthodox rabbis today are not "mentally and psychologically" attuned to decide religious problems, as they were in the past. He also charged that they adamantly refuse to recognize Conservative rabbinical leaders who know the halacha as well as they do.

The 450 Conservative congregations in the U. S. will not recognize the authority of a group imbued with such attitude, he said.

Noting that the older American Orthodox rabbis are opposed to a Sanhedrin, Dr. Higginer said that "the younger American Orthodox rabbis who are pressing for this move appear primarily interested in trying to get into the international religious spotlight."

He said that if the Agudas Harabonim offered valid suggestions for improving Jewish religious life, even without the medium of a Sanhedrin, the Conservative rabbinate would accept them on the basis of their merits.

In view of the absence of such positive efforts by the Orthodox rabbinate, he said, the Rabbinical Assembly's Law Commission is now engaged in dealing with vital religious problems, with its first public announcement on the issues due before mid-June.

W. Va. Methodist College Asks Assistance In Getting Jewish Applicants for Admission

WASHINGTON—A West Virginia college, owned and operated by the Methodist Church, has appealed to the Anti-Defamation League of B'nai B'rith for information on how it can reach Jewish applicants for university training so it can invite them to enroll.

The unique reversal of more common admission attitudes toward Jewish students was reported by Estelle Brand in her Seven Arts column, "Capital Letter."

She reported that the ADL staff read the letter from West Virginia Wesleyan College several times before they were sure it wasn't a joke.

"We are interested to inquire whether there is any agency through which West Virginia Wesleyan College can contact Jewish students interested in admission," Dean A. A. Schoolcraft wrote the ADL.

"Despite the fact the WVWC is a well-accredited institution, which has always welcomed such Jewish students as have sought admission, we have never had more than five or six Jewish students in residence at any one time."

"In consideration of our policy and practice, and in light of the information that large numbers of Jewish students are unable to obtain admission to colleges, we would like to be of service to a much larger number of Jewish students, should they be interested in studying with us, as we believe many would, if they knew about our institution," the letter said.

It concluded "If you can put us in touch with any agency through which we might contact interested Jewish students, we shall be very grateful."

Institution Fighting To Stay Open

GEN. ROSE HOSPITAL DEBTS UNDERWRITTEN BY DENVER JEWS

DENVER—A widespread debate was underway this week in the Denver Jewish community on the action of the Allied Jewish Community Council in underwriting more than half a million dollars in debts of the Maurice Rose Hospital.

The hospital, named in memory of the World War II General who was killed in action in Europe, has been struggling in recent months to remain open.

The Denver Jewish INTER-MOUNTAIN NEWS last week reported that the Jewish Community Council had not underwritten future operations of the hospital.

JUST PAST DEBTS

"It has co-jointly with the Rose assumed \$554,000 in pressing obligations," the Anglo-Jewish weekly said editorially. "But in taking this action at meetings of the Allied board, big givers and assembly, it has not committed the Allied campaign to support the hospital, or assume its operating deficits."

A decision on the future of the hospital has been delayed for three months, pending a study of the hospital's finances "under a full load of patients, the conclusion of an impartial survey, and the outcome of a certified public audit."

The editorial said that in the meantime the hospital was doing well, operating at full capacity and that its officers hoped it would be able to support itself.

The \$554,000 represented mainly past due bills on original hospital supplies and equipment, the weekly reported.

"When the Allied board, big givers and assembly were informed of the nature of these debts, it was agreed virtually unanimously that 'a moral obligation upon the community did exist' and that failure to pay local merchants and suppliers would reflect to the discredit of the local Jewish community," the weekly reported.

Purim Readings Halt Traffic In Tel Aviv

Jewish World News Service
TEL AVIV—Purim was celebrated in Israel this year in a spirit of hope and jollity greater than ever before.

A crowd estimated at 100,000 assembled around the large synagogue on Allenby Street to hear the reading of the Megillah. Traffic was suspended in the main street for an hour during the reading which was amplified through loud speakers.

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Seder Pkg. #3	(4 varieties)	4 lbs.	5.75	7 lbs.
Deluxe Passover	Chocolate Assortment	1 lb.	1.75	2 lbs.
	Chocolate Matzos	1 lb.	1.40	2 lbs.
	Chocolate Matzos	2 lbs.	2.80	3 lbs.
	Chocolate Coconut	1 lb.	1.40	2 lbs.
	Matzo Balls	1 lb.	1.40	2 lbs.
	Macarons	1 lb.	1.35	2 lbs.
	Pinch Bites (Rilled)	1 lb.	1.45	2 lbs.
	(non-alcoholic)			
Ma-Nishtana Chocolate	Almond Bar (Semi-sweet)	6 oz.	.95	1 lb.
CANNED FRUITS	APRICOTS, Santa Clara	1 lb., 14 oz.	.79	MIN. ORDER
	PEACHES, Fancy	1 lb., 14 oz.	.79	4 CANS.
	ELABER	1 lb., 14 oz.	.79	SHIPPING WT.
	PEARS, Fancy Bartlett	1 lb., 14 oz.	.79	8 LBS.
	GRAPEFRUIT SECTIONS	1 lb., 4 oz.	.49	
	Assorted Jellies (Fruit Flavors)	1 lb.	1.00	2 lbs.
	Glazed Fruits	1 lb.	1.25	2 lbs.
	Pure Fruit Preserves			
	CHERRY (Jar)	1 lb., 2 oz.	.60	3 lbs.
	STRAWBERRY (Jar)	1 lb., 2 oz.	.75	3 lbs.
	SEEDLESS BLACK RASPBERRY (Jar)	1 lb., 2 oz.	.75	3 lbs.
	Insulated bags, per box		.05	
	**Add 2% Sales Tax for N.Y.C. Deliveries			
	*Mailing Cost—Total Shipping Wt. (1 lb.)			
	Mailing cost to points 1,000 mi. from N.Y.C., add for each addressee		.20	
	Western Union Delivery to Principal Cities		.20	
	TOTAL \$.....			

*TO COMPUTE MAILING COSTS: Add up shipping weights of all packages ordered. Charge 20¢ for the first lb. and 5¢ for each additional lb. For shipments to more than one address, compute shipping charges for each addressee separately.

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CITY..... ZONE..... STATE.....

BARTON'S 28 STORES ARE CLOSED ON THE SABBATH AND ALL JEWISH HOLIDAYS

MOGEN DAVID WINE

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Ask The Post

This column will be a miscellany of items made up mostly of requests for information from readers. Letters should be addressed to "Ask The Post," NATIONAL JEWISH POST, to any of our three offices, Indianapolis, St. Louis, or Louisville.

Gentlemen:

Can you please help a young couple of about 30 years who have been married about 10 years and have no children, find a baby for adoption?

They do not object to either sex as long as the infant is born of Jewish parents. They are Jews and want a Jewish child, younger than one year old and if possible six months old or even newly born.

These young people are well off materially and would be high-

ly recommended by the entire community.

Should you know where a baby can be obtained you will succeed in making happiness come to a hungry home. They are actually frantic for a baby, and do not know where to turn.

Jacksonville, Fla.

This request poses a problem for which The POST unfortunately has no solution. At one time we thought we could help through Rabbi Stephen Wise's daughter,

Justine Wise Polier, who is in charge of a famous child adoption agency. That agency is years behind in fulfilling existing obligations and recently has adopted a ruling against placements outside of New York City.

An experienced social worker, with experience on the problem, suggests that couples wishing to adopt a child should contact the Jewish social agencies in cities within a radius of several hundred miles. They often have occasion to place new-born infants.

Many couples wrote to The POST during the war when there were so many orphaned Jewish children in Europe. These children first go to relatives, and those for whom no relatives can be found are taken to Israel,

19 Jews Win In British Voting

LONDON—(WNS)—Eighteen Jews on the Laborite ticket and one on the Conservative were sent back to Parliament in last week's election, it was disclosed here.

Among those to regain seats were Barnett Janner, chairman of the Zionist Federation of Britain, Sidney Silverman, chairman of the British section of the World Jewish Congress and Maurice Orbach, secretary of the Trades Advisory Council.

which no doubt would have been the last wish of their parents.

Top Czech Jewish Red Believed Purge Victim

LONDON—(WNS)—The disappearance of Rudolf Feigl, Czech Jewish Communist leader, was reported this week in a dispatch from Prague.

During the "purge" of Czech Jewish leaders in 1948, Feigl was credited with ordering the dismissal of religious and Zionist leaders from key jobs in the Jewish community.

The Communist also is said to be responsible for the recent "disposal" of Jewish property in Czechoslovakia.

Get The News First In
The National Jewish Post

SO MUCH DEPENDS ON YOU!

The 1950 drive for the United Jewish Appeal will shortly be launched in your community.

You stand at the cradle of history. The momentous achievements of a decade of reconstruction and settlement hang in the balance. The 1950 campaign of the United Jewish Appeal is your opportunity to create a brighter future for the Jewish people throughout the world.

The Jews of Israel displayed great courage in winning a war of survival and freedom. But they are not yet at peace with their neighbors and the new nation is in danger of another serious attack.

Israel has taken in 400,000 homeless Jews from every corner of the globe in less than two years. Its people are sharing their food and their homes with the newcomers. They are living on an austerity basis and taxing themselves to the limit to welcome an additional 150,000 this year.

The Jews of Israel cannot carry this burden alone. At this very moment, in the severest winter Israel has known in more than twenty-five years, no less than 85,000 men,

women and children are living in tents and barracks in bitter cold and in torrential rains. They are waiting for us to give them a decent home. They are waiting for us to give them a fresh start. We considered them our responsibility when they were in the DP camps of Germany and in the ghettos of North Africa and Europe. They are no less our responsibility today. We cannot abandon them now without condemning them to months of sorrow and misery.

Can we try to halt the flow of immigrants to ease the critical need in Israel? Can we ask the Jews of Poland to wait until the August 15th deadline on their opportunity for emigration lapses? Can we ask the Jews in Moslem lands, who are now living under the shadow of wholesale persecution, to wait until their chance to escape has been cut off? Lack of dollars will reduce the influx of immigrants into Israel. Are we prepared to assume the consequences for dooming those who are left behind to suffering and possible death?

Our job is not finished while 800,000 Jews in the Moslem lands are in the grip of opres-

sion. Our job is not finished while more than 250,000 Jews in Europe still look to us for help. Our job is not finished while the State of Israel is struggling to achieve peace and stability in the face of a serious economic and defense crisis.

As the one central instrument of American Jews for the rescue and reconstruction of Jews overseas, the United Jewish Appeal calls on the Jews of this city to give and give generously to the Campaign for the United Jewish Appeal that is to be launched soon here.

We urge you to consider carefully the urgency and significance of the 1950 United Jewish Appeal and the role which you are called on to play in shaping the history of the Jewish people in Israel, Europe and elsewhere. So much depends on the outcome of this year's drive. So much depends on you.

**Support The UJA
Drive In Your
Local Community**

UNITED JEWISH APPEAL

For the Reconstruction and Resettlement Programs of the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans

HENRY MORGENTHAU, JR., General Chairman

Read "BIBLE PROPHECY FULFILLED" In LOOK MAGAZINE (March 14th Issue Now On The Newstands)

Reform Body Opposes Ritual Revision Now

National Jewish Post

CHICAGO—A committee of Reform rabbis and laymen, named by the Union of American Hebrew Congregations to study the feasibility of codifying Reform practice, announced a decision last week to postpone preparation of a code "for the present time."

Rabbi Morton M. Berman, of Temple Isaiah of Chicago, chairman of the group, said that many committee members felt that the Reform movement might not be ready now to crystallize its practice because of considerable changes being introduced in ritual observance in many Reform congregations.

"In keeping with the feeling that Reform Judaism at all times must be free to adapt itself to the changing conditions of life, many committee members moved against the preparation of a fixed code," Rabbi Berman said.

SURVEY APPROVED

The 30-man committee, however, authorized a survey of current practices in the more than 400 member congregations of the UAHC.

"The purpose of the survey is two-fold: To determine the extent and character of the practices and to determine the direction in which the Reform or Liberal movement is going in the realm of ritual observance," he said.

The fields covered by the study will include practices in connection with birth, death, Bar Mitzvah, confirmation, marriage and divorce and Sabbaths and Holy Days.

An extensive questionnaire covering these fields will be sent soon to rabbis and presidents of all UAHC member congregations asking for aid in making the survey as complete as possible.

"It was the feeling of the committee, though vetoing codification, that the body of information obtained as a result of the survey would serve as an extremely helpful guide to congregations in deciding what changes were currently taking place," Rabbi Berman said.

"Since the Columbus platform, the recognizable Reform trend has been toward the re-introduction of old practices, the modification of old practices and the introduction of new ones, keeping in mind the principle of Reform that those practices must have meaning and value for Jews living in these times," he said.

The reference to the platform proposed in 1937 by a convention of the Central Conference of American Rabbis, which stressed



RABBI MORTON BERMAN
A Little Later, Maybe

among other considerations, the need of customs and ceremonies in Jewish religious life.

Rabbi Berman said the results of the study would be reported at the biennial convention of the UAHC to be held at the end of this year.

20 Rabbis To Lead Reform Institute

National Jewish Post

ST. LOUIS—Rabbi Ferdinand Isserman of St. Louis announced this week that 20 rabbis had prepared preliminary studies for the Institute on Reform Judaism slated for the Hebrew Union College in Cincinnati March 20-22.

Rabbi Isserman, who is chairman of the Institute, said that following addresses by Rabbis Levi Olan of Dallas, Leo ISSERMAN Baeck and Samuel S. Cohon, the institute will divide into seven round tables.

The Institute was called "to consider and restate our basic religious convictions" and it will be devoted mainly to theology.

Round Table VII, however, will be devoted to Reform Jewish practice. It will be led by Rabbi William Silverman of Duluth.



RABBI FERDINAND ISSERMAN

By ASHER BIRNBAUM

National Jewish Post; Correspondent BEERSHEBA—(NJP)—Film actor Edward G. Robinson wants to make his home in Israel "as soon as possible," according to a report in the current Hisatdut Hebrew weekly DVAR HASHA VUA.

The visit last month of the Hollywood star inspired much editorial comment concerning Robinson and Hollywood in general. Robinson's one-week tour of the country, "the shortest days of my entire life," was highlighted by his appearance at the much-ballyhooed Newspapermen's Ball.

Robinson told the DVAR HASHA VUA that he had two desires as a result of his trip: "First to return here as soon as possible, and to make my home here, and second, to play in a movie concerning Israel."

He added that his wish to return permanently with his wife and son might be delayed "because of Hollywood commitments," but that meanwhile he would strive for a full-length Hollywood film "that would faithfully reflect the great pioneering struggle toward the rebuilding of the land and aliyah and the heroism revealed during the War of Independence."

Edward G. Robinson Plans To Settle In Israel



EDWARD G. ROBINSON
The Long Trip Back

ASHORET, Hebrew weekly of Mapai youth, listed Robinson along with Eddie Cantor and Paul Muni as "the three Hollywood stars that don't hide their Jewishness from the world. These three have stood in recent years as a rock against the sea of assimilation."

The same article stated that Muni had visited Israel "about 12 years ago" and that Cantor was expected in the spring. Robinson's intention to star in a movie with an Israel theme, mentioned in his Hebrew-English-Yiddish speech at the Newspapermen's

Ball, "should be taken more seriously than Muni's previously announced plan to play the lead in a film biography of Theodore Herzl," ASHMORET advised.

Robinson turned down a request to appear in Universal's "Sword in the Desert" because the script did not meet his requirements, the article said. It quoted Robinson as saying "We have to be very careful in this regard for the eyes of the world are upon us."

In another story ASHMORET used Robinson's visit as a basis for offering a partial list of "Jewish Hollywood stars." This reckoning included Ann Sheridan, Robert Montgomery, Al Jolson, Larry Parks, Jane Wyman, Johnny Weismuller, Esther Williams, Ella Raines, Jack Benny, Danny Kaye, Roslind Russell, Lauren Bacall, Dorothy Lamour, Hedy Lamarr, Joseph Cotton, Melvyn Douglas, Myrna Loy, Paulette Goddard and John Garfield.

ASHMORET concluded that there could be no doubt that Robinson would return to Israel, saying "he will return and he will bring with him an important section of Hollywood artists who will find the path to their people and their homeland."

JWB Boosts Budget By \$324,770 Hike

National Jewish Post

NEW YORK—A boost in the 1950 budget of the National Jewish Welfare Board of \$324,770 was announced this week by president Frank Weil.

Weil said the increase was voted by the JWB executive committee as a direct result of the deactivation of the United Service Organizations (USO). The boost brings JWB's 1950 budget to \$1,799,255.

The JWB receives its operating funds through allocations from local federations and welfare funds.

Weil said the emergency increase represents U.S. Jewry's responsibility for morale services to servicemen of all faiths. When the USO terminated its work, it transferred to the JWB and other agencies the responsibility for maintaining its services.

Schuman to Issue New Jewish Study

NEW YORK—A record of the contributions of East Europe Jewry to western civilization is the theme of a forthcoming book, "The Earth is the Lord's" by Abraham J. Heschel.

The book will be published April 13 by Henry Schuman. It is illustrated with woodcuts by Ilya Schor.

Syria Arrests Israel Officials

TEL AVIV—The Israel-Syrian Mixed Armistice Commission discussed the arrest of three Israel fishery inspectors by the Syrian army at a six hour meeting this week.

Israel and Syria insist that their inspectors were on their respective territories at the time of the arrest on February 16 on the Northern Shores of the Kinneret. The United Nations observer appointed to investigate has not yet been able to reach a conclusion.

Eddie Cantor Tops NJP Voting For Leading Jewish Movie Stars

Comedian Eddie Cantor tops the composite list of the 10 leading living Jewish movie stars in the opinion of POST readers.

The ten leading stars chosen by the total vote or readers, in order of popularity, were:

1. Eddie Cantor
2. Edward G. Robinson
3. Al Jolson
4. Paul Muni
5. Danny Kaye
6. Jack Benny
7. John Garfield
8. Dinah Shore
9. Milton Berle
10. Melvyn Douglas

The winner of the contest was Mrs. Leon Fisher, 1530 N. 45th St., East St. Louis, Ill. She picked all ten to match the composite list and came closest to the order chosen by all POST readers.

Mrs. Fisher's choices were: Cantor, Jolson, Kaye, Robinson, Benny, Muni, Dinah Shore, Garfield, Berle and Douglas.

Another contestant, Leslie H. Sigman, Beverly, Mass., also picked all ten correctly but his order was farther from that of the composite list than that of Mrs. Fisher.

Sigman's choices were: Robinson, Muni, Garfield, Cantor, Kaye, Douglas, Benny, Dinah Shore, Jolson and Berle.

Noteworthy in the votes was the dominance of the top ten choices. Other than Charlie Chaplin, Fanny Brice and George



EDDIE CANTOR
He's the Favorite

Jessel, votes for other cinema personalities were light and scattered.

Some of those mentioned by contestants were Sam Jaffe, Gertrude Berg, Larry Parks, Oscar Levant, Groucho Marx, Kirk Douglas, Cary Grant and Lauren Bacall.

JERUSALEM—Forty-nine Arab women crossed into Israel by way of the Mandelbaum Gate this week to be reunited with their families.

N.Y. Anti-Bias Commission Opens Fight On Employment Agencies

ALBANY, N. Y.—The N. Y. State Commission Against Discrimination warned this week it will start criminal proceedings against employment agencies which continue to refuse to display a poster setting forth the major provisions of the anti-bias law.

Edward W. Edwards, chairman of the commission, said that the agency was trying to get the dispute settled on a voluntary basis after a dozen employment agencies in New York City questioned the commission's right to force them to display the poster. Such display is required also of labor unions and employers.

PROGRAM STARTED

As a first step toward court action, the commission has obtained an order setting up a special term of the Magistrate's courts in all boroughs but Richmond.

The disclosure of the commission's plans was made in the annual report released last week. Edwards said that the commission had been giving more consideration to discriminatory practices by agencies and that about 100 of them in New York City were under investigation. The American Jewish Congress

has filed charges which were turned over to Commissioner Robert H. Thayer for investigation.

The annual report said that the findings to date indicate there is a "substantial basis" for the charges by the Congress.

Summarizing the handling of 315 verified complaints received last year, the commission reported that the total received since July 1, 1945 when the commission began to function was 1,597.

Seventy-five per cent of the 1949 complaints charged racial discrimination, 15 per cent charged discrimination for creed and five for national origin, the commission reported.

ITS CIVILIAN AGAIN

BEERSHEBA—Beersheba became a municipality this week after 15 months of military rule.

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Names In The News

ORTHODOX GRIP HAS CONFUSED ISRAEL FAMILY STATUS-BAKER

ADMITTING that the efforts of the rabbinate in Israel to tighten their grip over the personal status of Israeli Jews has left much to be desired, HENRY E. BAKER, deputy attorney general of Israel said last week that "there must be many people in Israel who think they are married but are not." Speaking before the Anglo-Israeli club in London, Baker said that marriages between an Israeli Jew and a non-Jew could be legal outside of Israel but when such a couple returned to Israel, they could not be sure—as matters now stand—that the Israel courts would recognize the marriage, or the legitimacy of children from such a union.

The Thot Provoker

The contention of cultural pluralists that U. S. Jews can maintain a distinct identity on the basis of cultural development got a brisk rebuff from Rabbi JACOB AGUS of Dayton, who will soon move to Baltimore. On a recent visit to Indianapolis to address a Beth El Form, the Conservative rabbi was challenged on his contention that American Jewry could survive only as a religious group. The parallel of the reverence of Swedish-Americans and Irish-Americans for the cultural patterns of their homelands was cited. Retorted Rabbi Agus: "When I'm shown evidence of the same resistance to intermarriage among such groups as you find among Jews, I'll consider the parallel as having some merit."

The Reform View

Misgivings in U. S. Reform Judaism about the trend of religious

events in Israel last week stirred Rabbi HENRY A. SCHORR of Temple Adath Israel in the Bronx to warn his congregation that Israel's Religious Bloc seeks to impose "a hierarchy upon the educational and spiritual mores of the new state." Rabbi Schorr estimated that at least one-third of Israel's Jews were opposed to any such move.

The Special Trip

Holy Week pilgrims in Rome will see something new in special events for the occasion—when LEONARD BERNSTEIN, the somewhat-reluctant darling of the Jewish social set, conducts the Academy of Saint Cecilia Orchestra. From there he will fly to Israel to repeat "the most thrilling experience of my life"—conducting the Israel Philharmonic both there and in its forthcoming tour of the U. S.



BERNSTEIN

The Fresh Outlook

A surgical operation is the most important task facing Israeli Jewry, in the opinion of ALFRED M. LILIENTHAL, Washington anti-Zionist, who won quick fame of a sort with an article last year in the "Readers Digest" which was widely denounced by Zionists and non-Zionists as a smear on the loyalty of U. S. Jews. Speaking at the regular Friday evening services of the Temple Israel in New York, Lilienthal, who is a board member of the anti-Zionist Council for Judaism, demanded that Israel "sever its unilical ties with all private political and propaganda organizations outside its boundaries."

The Literary Scene

JOHN HERSEY's powerful novel of the Warsaw Ghetto resistance, "The Wall," has only been in print for two weeks but already there is talk about a film, according to the N.Y. Times. Annie Williams, Hersey's literary agent, disclosed that three top Hollywood independent producers are after the screen rights. "The Wall," published by Knopf, is Book-of-the-Month-Club choice for March.

With the Rabbis

Rabbi PERRY NUSSBAUM, formerly of Long Beach, I. I., has assumed the pulpit of Temple Anshe Amonim of Pittsfield, Mass. The birth of a son, Samuel Sholem, has been announced by Rabbi and Mrs. MELVIN KIEF.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, MARCH 12—"The Promising Young Man," by Harry Gersh, on the "Eternal Light" program, 12:30 p. m., EST, NBC.

SUNDAY, MARCH 12—Rabbi Jonah B. Wise, second speaker in a series of programs, presenting documentary dramas on the history of the Hebrew Union College, in commemoration of its 75th anniversary, on the "Message of Israel" program, 10 a. m., EST, ABC.

SUNDAY, MARCH 12—Dr. Jonah B. Wise, rabbi of Central Synagogue in New York, will be the featured speaker on a television program commemorating the 75th anniversary of the founding of Hebrew Union College by his father, Rabbi Isaac Mayer Wise, on "Lamp Unto My Feet," 4:30 p. m., EST, Channel 2, CAS-TV.

FER of Niagara Falls, N. Y.

Rabbi and Mrs. AZRIEL GRISHMAN, of Lynchburg, Va., announce the birth of a daughter, Andrea.

Rabbi JACOB PRESSMAN, formerly with Temple Sinai of Los Angeles, has been named spiritual leader of the Olympic Jewish Temple and Center in Los Angeles.

Rabbi ISRAEL E. TURNER was formally introduced last week to members of his new Congregation, Ohev Zedek in Philadelphia.

Miss Irma Betty Isserman, daughter of Rabbi FERDINAND M. ISSERMAN of Temple Israel in St. Louis, was married Jan. 8 to Stanley B. Gertz of Jamaica, Long Island.

First Negev Child Of U.S. Chaltzim

National Jewish Post BEERSHEBA—Two-week old Miriam Strauss, resident of Kibbutz Hatzarim, is believed to be the first child born in American kibbutznicks in the Negev, Israel's southern desert area.

Parents Zvi and Yehudit Strauss, formerly of Phoenix, Ariz., and Cleveland, respectively, were active in Hazonim, the Labor Zionist youth, and IZFA before coming to Israel a year ago.

Hatzarim, with its ten American chaverim, easily holds the record among Negev kibbutzim for the largest number of Anglo-Saxon residents.

If It's Vital, It's In

The National Jewish Post

Report From Hollywood

TALE OF HOW MENDEL GRADUATED FROM AUSCHWITZ TO TV -- ALMOST

By SIMON WINCEMBERG

MENDEL was reticent about one point only. He wouldn't tell me how SAGA Productions had managed to discover him, and what they saw in him, except a considerable but undeveloped talent as a Baal Tefilah (not cantor, mind you), which was extremely unlikely to have come to their attention. Mendel had received a postcard, on which he was told that a talent scout had submitted his name and that a television voice test had been arranged for him at such and such a time.



Wincenberg

Mendel, a concentration camp survivor, whose English is still a little bit on the broken side, kept the appointment, read a piece of narration and—to his utter bewilderment—made a tremendous hit. He was assured that his accent and personality were just exactly the sort of thing that television needed, and that all that stood between him and almost immediate stardom was a small matter of a \$100 "guild" fee, as a token of his "good faith."

Unfortunately, Mendel had already gotten himself encumbered in some tiresome kind of small business and, shiftless character that he was, let the chance of a lifetime slip through his bony fingers.

Much of this he didn't tell me until later, however.

MEANWHILE, EVER A GOOD-HEARTED boy, he tipped me off that SAGA, just beginning to get into production, might be able to use another writer, and that SAGA producer, Mr. T., being a great friend and admirer of Mendel's, certainly would give me every possible consideration.

And so, exploiting mine and Mr. T.'s friendship for Mendel to the fullest, I called up. The party at the other end of the line clearly wasn't giving away any free information, but I did receive permission to present myself in person.

After waiting for a while in an ante-room where SAGA's lower echelons were making small talk about the way the Taft-Hartley law actually benefitted labor, and how George Jessel, Al Jolson, Jack Benny, Milton Berle and Eddie Cantor were in some sinister way blocking young talent from crashing television, Mr. T. summoned me into the inner office, where we went into position at opposite ends of a kidney- or gall-bladder-shaped desk.

IT WAS ESTABLISHED within a moment that I was just the sort of a guy he had been looking for, since all other writers in Hollywood in the Fall of '49 were notoriously dishonest, lazy, untalented and exorbitant, and almost constantly to be found at the Los Angeles Public Library, where they stole gags out of such books as the L.A. Public Library makes available for the purpose. I assured him that the Library was the last place I'd think of stealing gags from. Mr. T., reassured, handed me an outline for a series of television films, entitled THE UNKNOWN FAMOUS.

"See, it's a paradox," Mr. T. explained.

I came right up with the suggestion that, since FAMOUS was not a noun, a slight but telling improvement might be affected by changing the title to THE FAMOUS UNKNOWN.

Visibly impressed, but holding my suggestion in abeyance, Mr. T. asked me to read the rest of the outline. It was easily on the same level of literacy as the title, underneath which two typewritten lines firmly claimed sole authorship and ownership for Mr. T., who also made pointed mention to me of the precautions he had taken to copyright, register and otherwise protect this property. This of course immediately quelled any ideas I might have had of stealing it.

The next move was a brief session of what is known in Hollywood as "having your brains picked." The brevity of the session was entirely my fault, I'm afraid. Mr. T. had dropped a bland and tolerant hint that a little comedy idea I had just tossed into the conversation was very very nice, of course; in fact, every bit as nice as when Mr. T. had seen it in a Maggie and Jiggs film.

He couldn't have been kinder about it but the ill grace with which I take constructive criticism has long since become a byword along Sunset Boulevard.

AT THAT, I'VE LASTED LONGER than SAGA, which just shut down the other day, so that Mr. T., Mendel's friend and admirer, could give his full attention to charges of conspiracy, mail fraud, petty theft and so weiter, which have introduced into the scenario such ex machina heroes as the D.A.'s office, the U.S. Attorney, the Postmaster and the Screen Actor's Guild, which may be all in favor of "good faith" but not at a hundred bucks a crack.

Mendel and I still meet at our favorite Rebbe's once a week. His business (not to mention it on the Sabbath) is coming along fine, just fine. But I assure you, the fellow has absolutely no future in television. Shiftless crowd, these Galitians.

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Women's Viewpoint

SHOULD A WIFE ALWAYS LEAVE HER LOCAL CIRCLE TO BE WITH HUBBY?

By HELEN COHEN

HOW would you like to get in on the debate? I've been having a running argument with myself on just how literally one should take Ruth's protest "Whither thou goest, so shall I go."

A few years ago, a non-Jewish couple with a small child back in my home town broke up their marriage because the wife refused to leave her mother and move to another city where her husband's job was taking him.

When I heard of it, I pitied the boy for having married such an immature, childish person. But since then, I have wondered if I wasn't too harsh in my judgement of the girl.

A lot of couples have come to this midwest city to make their home. It is actually a standing joke, when people get together, to count just how few are native born to the city. It isn't so bad when the couples can claim relatives in the city. Then they just naturally belong. But when they come as complete strangers, the process of adjusting is filled with heartaches, though the newcomers would be the last to admit such feelings. It takes so long to put down roots, to become part of the community, even to feel like first-class citizens.

The refugees who came to America in the early 1900's knew what they were doing. Welcoming committees tried to disperse them to the far corners of the country, sort of tuck them out of the way. But they weren't budging from the city where their relatives lived.

ONE EVENING, NOT LONG AGO, I asked a couple of local women if they would have minded moving away from home. They both frankly admitted they had received proposals from out of town boys, which they had refused because they didn't want to go away to live.

One part of me understands their viewpoint. But another insists that this attitude isn't healthy. From the moment of birth, we must learn to face and adjust to new and strange circumstances. When we learn to walk, when we start school, when we go away to camp, when we begin to work, when we marry, we are gradually breaking off our childhood ties and becoming part of the larger community. Refusing to accept a new situation is like refusing to grow up.

However, one phase of the problem continued to bother me. It was a real hardship and deprivation, I felt, for the young children of the couple to be away from all family ties. Now I see where a psychiatrist agrees with me. One of them has come out with the opinion that children need to have other relatives around them besides their parents. They need grandparents and uncles and aunts and cousins.

Which helps to confound the problem. Which side are you on?

WE HAD a request last year for a Pesach banana cake from Mrs. D. Glickman, 7252 Merrill Ave., Chicago, which we didn't get around to printing. We hope she and you can use it this Passover. It was originally contributed to this department by Mrs. Elsie Perlmutter, Minneapolis, Minn.

BANANA SPONGE CAKE

- | | |
|---------------------|-------------------------|
| 7 eggs | 1 cup chopped walnuts |
| 1 cup sugar | 1 cup mashed bananas |
| ½ cup cake meal | ½ tsp. salt |
| ¼ cup potato starch | ½ tsp. almond flavoring |

Beat yolks with sugar until creamy. Add mashed bananas. Beat well. Whip whites until stiff (start with room temperature eggs). Add cake meal, potato flour, salt to yoke mixture. Fold whites into this. Add flavoring and nuts (which you have coated with ½ teaspoon flour). Bake at 325 degrees for one hour. Frost with a seven minute frosting. This makes a delicious banana-flecked cake for 12.

Years of incessantly hammering away on the subject finally brought results the other evening. Our offspring acted like ladies and gentlemen in front of company. There was no showing off, no wrestling, no somersaults on the rug, no shouting. They sat straight and silent, hardly ever speaking unless spoken to, and listening politely to their elders' conversation.

Later one of the women remarked to me, "My, but your children are quiet. Almost too quiet."

There's just no pleasing company.

Israel Plane Brings In Turkish Football Team

TEL AVIV—El Al, Israel National Airlines, scheduled two trips to Istanbul via Athens during the first week of March. The first flight returning to Israel was to bring a Turkish football team to play against the Hapoel this month.

Weekly air service to Ankara and Athens will also be inaugurated by El Al. The Turkish Airlines Company has asked the Ministry of Transport for permission to establish a parallel line from Ankara to Lydda.

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YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Keim Rivkind

Richard Keim, 543 Waverly, Highland Park, Ill., writes:

I would appreciate knowing the meaning of my name.

Keim is a modern adaptation of the Hebrew name Chaim, meaning "life." It is a very old Hebrew name but it has recently acquired renewed popularity, since it is the given name of Dr. Weizmann, the first president of the State of Israel. Affectionate parents often gave this name to only children, hoping that by doing so they may be granted a long life. The initial "ch" is often pronounced as a "k" in countries of eastern Europe.

Anita Rivkind, 49 Gardner Street, Worcester, Mass., writes: Please give me the origin and meaning of my last name. My father emigrated to this country from White Russia.

Rivkind is a metronymic, a family name derived from a female ancestor. The matriarch in question was named Rebecca, in Yiddish Rivke. By adding the Slavic termination ".in" we obtain Rivkin, which means "Rivke's descendants." The final "d" was added to the name, because a later generation did not know what Rivkin meant, and they thought that "kind" (meaning child) made better sense than the correct ".kin." Jewish families often honored the matriarch in their names, either because she was more prominent than her husband, or if she was the breadwinner. The name Rivkind has the same meaning and derivation.

How about YOU? Do you know what your name means in the long history of your people? It's easy to find out. Just drop a note to Mr. Pearlroth, care of The POST.

Travellers whose planes or ships touch Israel for a short time in transit may land and tour the country for not more than 24 hours without a regular transit visa, according to a new regulation.

What Foods These Morsels Be

BACK again this week with additional Passover recipes, this time with cheese as the central idea.

CHEESE CREPESCH OR KNODEL

3 eggs
3 tbsps. melted butter
3 tbsps. milk
1 tsp. salt
1 cup cottage cheese
1 cup matzo meal
½ tsp. sugar

Beat eggs, add melted butter, milk, and ½ teaspoon of the salt. Add matzo meal gradually, mixing well, and let stand 10 minutes. Mix cheese with sugar and remaining salt. Roll dough into balls, dip finger in water and press a hollow into each ball. Fill each hollow with 1 tablespoon of the cheese. Press edges of hollow together to hold in cheese. Drop balls into boiling salted water and let boil 15 minutes. Serve warm with sour cream.

CHEESE PANCAKES

½ lb. cottage cheese
4 eggs, well beaten
1 tsp. butter
½ cup matzo meal
¼ tsp. pepper
2 tsp. sugar, if desired

Mix cheese with eggs, stir other ingredients in slowly. Fry in a liberal amount of butter until light brown on both sides. Sprinkle with powdered sugar and cinnamon, if desired, and serve hot.

CHEESE PIE

½ cup butter
¾ cup sugar
3 eggs, separated
1 lb. cottage cheese
juice of ½ lemon
1 tbsp. potato flour
pinch of pepper
½ cup chopped walnuts
¼ tsp. cinnamon
1 cup sweet cream
4 matzos

Cream butter and sugar, add egg yolks, cheese, lemon juice, potato flour, walnuts, pepper and cinnamon. Mix well. Add cream. Beat egg whites stiff, and fold into mixture. Soak matzos in salted water until soft. Drain matzos over a strainer, without squeezing. Line a buttered cake pan with a layer of soaked matzos, cutting some of them if necessary so that they fit bottom of pan and cover it completely. Spread the cheese mixture over the matzos and bake at 325 degrees for 45 minutes.

CHEESE PUDDING

2 large onions, grated
2 tbsps. butter
½ tsp. salt
5 matzos
½ lb. cottage cheese
2 eggs, beaten

Fry the onions in the butter until brown. Crumble the matzos, soak in cold water, drain, and press out well. Mix browned onions, soaked matzos, cheese, eggs and salt. Place in greased pudding dish, and bake at 400 degrees for 30 minutes or until brown.

Recipe of The Week BLONDE BROWNIES

1½ cups sifted flour
½ tspn salt
1 cup nutmeats
3 eggs
2½ cups brown sugar
1 tsp. vanilla
½ cup chocolate chips

Beat eggs well and add sugar and beat very thoroughly. Add rest of ingredients. Pour into well-greased pan. Bake for about 25 minutes in 350-degree oven. Makes four dozen bars.

Mrs. Blanche Friedman
3031 Euclid Heights Blvd.
Cleveland, O.

N.J. Court Sustains School Bible Reading

PATERSON, N.J.—The constitutionality of a state statute providing that parts of the Bible be read in public schools at the start of each day was upheld last week by Superior Court Judge Robert H. Davidson.

Mrs. Henry O. Klein of Hawthorne, filed suit to test the constitutionality of the law. Her daughter is a student at Hawthorne High School.

"A repetition of the Lord's Prayer as a morning exercise, without comment or remark, and a reading from the Old Testament, without comment, are certainly not designed to inculcate any particular dogma, creed or belief or mode of worship," the

judge said.

"Accordingly the provisions of the New Jersey Statute under review do not contravene the First and Fourteenth Amendments of the United States Constitution," he ruled.



לכבוד פסח

MANISCHEWITZ Matzos

IN HONOR OF PASSOVER

for all fine Passover foods make it MANISCHEWITZ

A Great Zionist Dies

THOSE who knew Daniel Frisch and who knew the great zeal with which for years he aspired to the goal of his life—the presidency of the Zionist Organization of America—will appreciate the true significance of the tragedy of his death—at the very moment of the high point of his strivings.

A controversial figure throughout his activity in Jewish public life, Mr. Frisch made many enemies. But he made friends, too, many of them, who caught the fire of his consecration to Zionism and were thereby won to solid devotion.

The greatest epitaph to Mr. Frisch will forever remain his undeviating Zionism, whether it meant confronting the anti-Zionists in Indianapolis years ago when to espouse the cause was to fight single-handedly almost an entire leadership, or when as ZOA president, he defied Rabbi Abba Hillel Silver and Dr. Emanuel Neumann, who like Winston Churchill had led the cause to victory.

Mr. Frisch was a skillful politician. This technique he learned through years of battling for an unpopular cause. But he was also a thoroughly educated man, even a scholar, and his devotion to Jewish culture was a part of his being, not something added on when the cause became popular even with former assimilationists.

The death of Mr. Frisch will leave a void in the leadership of the ZOA that will not be filled perhaps for some time and certainly not until the next convention set for this July.

Benjamin Browdy will be elevated to the presidency but he does not have the personal following of Mr. Frisch and almost by default the reins will return to the Silver-Neumann group.

This will happen either before the convention or at the convention. There is no question but

that Rabbi Silver wants to return to active leadership in the ZOA. That decision must have been made when he and Dr. Neumann assumed the role of the loyal opposition some months ago.

The new situation also revives the possibility of Dr. Silver's ascension to the presidency of the World Zionist Organization, a possibility that was thin as long as a strong personality like Daniel Frisch held the reins of the ZOA. Without the solid support of the ZOA, Dr. Silver had no chance; and even with it, it is hard to see how he will overcome the opposition of Hadassah and the Mapai and Dr. Nahum Goldmann.

As far as projects and goals of the ZOA are concerned, Mr. Frisch's death raises the possibility that the portion of Mr. Frisch's program which Dr. Silver rescribed as "cosmic" may be dropped.

Unquestionably the first act of Mr. Browdy will be to announce his intention of carrying out Mr. Frisch's program. But solid businessman as he is, Mr. Browdy will soon allow those "dream goals" of democratization of the American Jewish community and Jewish education to disappear from the ZOA program without any particular announcement. The concentration will be on fundamentals which perhaps were obscured at the last ZOA convention but which by this time have become clear enough.

Mr. Browdy will get his long-awaited opportunity to show his leadership abilities. It is not unlikely that he will reach an agreement with the Silver-Neumann group, since that group itself has no candidate material, unless it is Dr. Silver. In all probability Dr. Silver would prefer—unless it becomes necessary in order to gain control—not to return to the position he once held as president of the ZOA.

Rabbinate, Not Laity, Divides U.S. Jewry Today

THE proposal made in Dallas by Barnett Lieberman of Philadelphia for greater cooperation between Reform, Conservative and Orthodox Jews in the United States certainly will be welcomed; and more proposals and discussion will hasten the day when there will be a sudden realization that we have an American Judaism and that the old dividing lines have long since disappeared.

Fundamentally, however, the action of the lay people in the three wings of Judaism is far ahead of any official proposals. Reform and Conservative lay people have long since decided that there was nothing separating them except perhaps their rabbis and, as a result, all lines of demarcation have begun to vanish.

That the Orthodox are a little behind in this movement is understandable but the same forces are bringing the same results in this area, too.

What really divides the American Jewish community into three wings today is the rab-

binate, not the lay people. And it must be obvious from only a cursory knowledge of the American Jewish community—not to mention Jewish history as a whole—that the lay people set the direction and even the standards.

But even in the religious realm, the lines of separation have in a great many places been almost obliterated. There are mergers going on constantly of Orthodox and Conservative synagogues, as Orthodox and Conservative and Reform congregations adopt new rituals, change old ones and make allowances for differing forms of practice both within and without the synagogue.

It is evident that the lay people no longer pay much attention to names and labels. They join whatever congregation happens to suit them for reasons other than whether it is neo-Orthodox or Conservative or left wing Conservative or Reform. Closeness to home, affiliation of friends and similar factors are more powerful determinants than the religious leaning of the particular congregation.

This Is Not The Time

THE request of the World Jewish Congress that the Israel Government and the Jewish Agency recognize it as official spokesman of world Jewry is not as far-fetched as might appear at first consideration. It would be a logical extension of the theory on which the World Jewish Congress has operated, a theory which time and most Jewish thinkers have validated.

From a pragmatic standpoint, however, such a move would serve no purpose, at least not at this time and perhaps never as events transpire.

As long as the World Jewish Congress, and its American constituent, the American Jewish Congress (which really controls and supports the World Jewish Congress) cannot claim any more acceptance from the U. S. Jewish community than it does now, the Israel Govern-

ment would be involving itself in the present competition between our national Jewish agencies, if it acted favorably on the request.

But the other suggestion of the WJC spokesman is as valid as his first is impractical. Dr. Leon Kubowitzki opposes suggestions for a merger of the WJC and the World Zionist Organization.

The WZO is not yet ready to take over the World Jewish Congress program and probably never will be. The WZO still has before it the unfinished task of aiding in the establishment of a secure Jewish State.

The WJC and the WZO should go about their individual business. There is no need for a decision now. Neither body would benefit from any action now. If later on, the situation calls for action, the proposition can then be reconsidered.

Current Comment

Re-education plans for Germany submitted by American high pressure advertising agents turned preachers of higher morality have come to their expected end, says H. Sonnabend in "Jewish Affairs," Johannesburg, S.A., as reprinted in the Beth Israel News of New Orleans—One learns that the man who printed the Stuermer will soon be back at his desk. According to official estimates, 80 per cent of the newly-licensed papers in the American Zone will be chauvinistic, anti-democratic and anti-Semitic. The situation is not better in the British Zone. As far as Austria is concerned, the recent election results indicate the emergence of an avowed neo-Nazi party.

Sic transit gloria mundi, so passes the glory of a whole army of experts whose alleged task

it was to re-educate Nazi Germany. How infinitely naive and supremely self-assured were the army-officers, turned political educators! How arrogant and childish were the re-education plans submitted by American high-pressure advertising agents turned preachers of higher morality!

My connection with the Psychological Warfare Branch of the Fifth Army gave me some insight into the blue-prints for the "re-education" of the populations in conquered territories. It was already then clear to me that we were winning the war of nerves but making little progress in the war of ideas. There is a fundamental difference between undermining the morale of the enemy and teaching him a new Weltanschauung.

THE EDITOR'S CHAIR

ALTHOUGH MY sympathies are definitely with Labor Zionism, my Zionist work, such as it is, has always been in the Zionist Organization of America. In Indianapolis, there has never been a Labor Zionist group (one is being organized now) so that my Zionist efforts were bound to be channeled through the ZOA, if at all.

So as a member of the executive committee of the Ohio Valley Zionist Region, I almost upset the equilibrium of a quiet session about two Sundays ago, when I introduced the following motion:

"Resolved that the efforts of the ZOA administration be directed more effectively towards the twin goals of a successful chalu-tziut movement from the U. S. and private investment in Israel. In this direction lies almost exclusively the possibility for the aid Israel needs most now and will need for the near future. Other objectives are comparatively unimportant when placed alongside these needs, and the Ohio Valley Zionist Region respectfully submits that concentration on these aims will bring closest to realization the goals we are all striving for."

I prefaced the introduction of the resolution by saying it was meant to embarrass the administration, which made the hair rise on the back of Paul Gaiser's neck, and sure enough he did rise to say that "speaking for the administration," etc., he urged the defeat of the motion.

You will see that the motion is not outwardly critical, but fundamentally it is exactly that. I didn't mind seeing my motion lose out but I do protest as I always have, when anyone says that the administration doesn't want this, so therefore it shouldn't be passed. This is tantamount to saying, let the administration do your thinking for you, or even to saying that a loyal opposition will not be tolerated. But it is surprising how many people fall for this type of reasoning.

Actually, the administration should welcome constructive criticism and I'm sure that Mr. Gaiser and the few others who opposed the resolution were not speaking for President Daniel Frisch or anyone else in the administration.

My friends told me it was foolish to announce the basic aim of the resolution (a political move to embarrass the administration) and that had I not done so, the resolution would have passed without a dissent.

But for me, that would have meant a defeat for what I was trying to do. I wanted the Ohio Valley Zionist Region executive, fully recognizing what it was doing, to pass on to the administration its thinking on the present work of the ZOA.

At any rate, my resolution would have narrowed down the activities of the ZOA to the two important areas in which it must and can do a job. There is nothing in this program that shows divine insight—many have advanced it, including Rabbi Silver—but we are long past the time now when the ZOA can still say it is in a state of flux as far as future program is concerned. It has been obvious now for almost a year that the Rifkind report on reorientation to the last ZOA convention was nothing but a few pages of words and that the ZOA has these two and only these two functions to perform.

The fact of the matter is that the program could be narrowed still further. Economic investments in Israel, like philanthropy

for Israel, will soon become the project of any number of American Jewish organizations, from the American Jewish Committee, and possibly the B'nai B'rith on down or up.

So that leaves chalu-tziut as the only important project of the ZOA. (You can build 100 ZOA houses in Israel and still, what have you got?)

But I wonder if you will agree with me that supplying chalu-tziut for Israel has now clearly become the number one task of American Zionism. All the other projects are necessary and no one would recommend lessening the effort behind them, but they have won public acceptance by this time. This is not true of chalu-tziut. I convince all the young people, and I convince some of the mothers.

What is needed is the kind of educational program (propaganda drive to you, Rabbi Berger) that Rabbi Silver was able to muster for the Biltmore program, an idea which at the time met with fear-motivated objections from some of the men now in the Israeli cabinet. The Jewish national home was as far as many Zionists were willing to go. The Biltmore program plumped openly for a Jewish State.

Portion of the Week

KI SISSO

SABBATH "Ki Sisso" (Exodus XXX 11 XXXIV) and Parshath "Parah" (Numbers XIX 1-12). The Laws of the Shkel are reviewed. Sabbath ordinances are pronounced. Moses received the two tablets of testimony on the Mt. and when he returned he found the people praying and dancing before the golden calf. Moses chastises his people in great indignation, after having destroyed in anger the tablets of the Law. We hear that Moses returned to the Mt. to receive the second tablets. This portion culminates in Moses famous prayer, the pronouncements of the 13 attributes of God, and the renewal and conditions of the Covenant. The revelation of God's attributes of love and mercy is the source of the sublime principles of the "imitatio dei," the Imitation of God, in order to attain K'dush-Holiness. During a second reading of the Thora, the law of the "Parah adamah," the red heifer, is rehearsed. This too is an attempt to express Holiness and Purity through the medium of a ritual. The haphtarah is taken from the book of Ezekiel, XXXVI 18-38, and offers us an additional reading for bodily purification, to be incumbent with the sanctity of God, the land and the Temple.

—Rabbi Frank Rosenthal

CHANGE IN CHANGE

TEL AVIV—Every person coming to Israel may bring in twenty-five pounds in one pound Israel notes instead of five pounds as previously allowed, the Ministry of Finance has announced.

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City Editor

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Calendar

Passover ————— April 1
Lag B'Omer ————— May 1

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

RABBI WHO THREATENED TO DROP SERVICES STATES HIS POSITION

Editor, National Jewish Post:

I well appreciate Dr. Bornstein's interest and defense of the American Jewish public. The sincere tone of his letter impels me to correct a few of his false illusions.

I am sure Dr. Bornstein agrees with me that the average American Jewish community is quite ill, religiously. It is needless to quote statistics to prove this. (The proportion of synagogue attendees to the total number is pitifully small. Synagogue attendance, I believe, is a fair measuring rod.)

The rabbi's task is to find a cure for this condition—his objective is to make a synagogued Jew out of the heretofore indifferent Jew. Toward this end there are overwhelming obstacles that face the rabbi. He must battle against apathy, indifference and in many cases, strong resistance to any interference on the part of the rabbi.

Of course, Dr. Bornstein is right. The illness is not a fatal one. There is a remedy. But before the doctor can treat his patient, the patient must be available for treatment. Before the rabbi can attempt to educate and instill religiosity into the thinking of his congregant, the congregant must be on hand and willing to receive such education.

We cannot accept the argument that the patient may be losing faith in the doctor, if he has never appeared before the doctor for treatment. The doctor cannot make a proper diagnosis without the patient's cooperation. True, the rabbi must use every modern religious approach to attract the congregant and effect a cure. This of course does not imply making the Friday evening service an hour of amusement in order to attract a large attendance. In the last analysis, it must remain a religious service, with

the dignity and decorum that a religious service demands. True, also, the rabbi must not use "an old-fashioned shotgun hit-or-miss prescription to effect a cure instead of a specific treatment for a specific illness." May I inform Dr. Bornstein that our Friday evening services are planned and designed for the average American Jew, with every consideration given to his shortcomings, and arranged so as to prove stimulating without being burdensome. Can Dr. Bornstein suggest a more "specific treatment for the specific illness"?

Absence from services during the entire year (excluding the High Holy Days, of course) and a capacity crowd during a brotherhood service, at which a minister is invited to tell the congregants that Jews are such fine people is indeed a mockery of Judaism. A Sunday School pupil who explains his continued absence from services by stating that Friday night is Canasta night in his home, and that his parents are too occupied to bring him to services, is indeed a mockery of Judaism—particularly when those very parents are present and shedding many tears, at every Yiskor service.

Rather than saying that "Judaism will never meet a weaker foe than Canasta," perhaps it would be wiser to admit that Judaism will never have a better friend and supporter than the institutions of Kaddish and Yizkor. A pre-requisite to a proper diagnosis is to face the reality that the synagogue plays a very minor role in the life of the average Jew. Is Dr. Bornstein aware of this reality?

RABBI ISAAC NADOFF
Springfield, Ill.

RABBI WHOM ORTHODOX LEADER REBUKED WAS NOT GOLDMAN

Editor, National Jewish Post:

I was amazed at the flippancy with which you dealt with my letter of correction printed in your issue of February 24. In fact, it betrayed a sensitivity to criticism more appropriate to a publication less esteemed and less established than yours.

To repeat the question at issue, we disclaim the right of any reporter to state as fact that which is admittedly conjecture, your insistence that it was "clear from the record" notwithstanding.

Had you heard Rabbi Fasman's address at the Midwinter Conference of the Rabbinical Council of America held in Boston, it would have been clear to you that he scrupulously avoided taking issue with any individual but rather attacked a whole school of thought that is attempting to break with Jewish tradition. In my letter, therefore, I tried to maintain the same courtesy—not euphemism. We thought it sufficient to deny categorically your assumption as to who was the "Chicago rabbi" criticized. Your unbecoming insistence, however, compels us, to our very deep regret, to introduce that element of personality. Permit me to state again on behalf of Rabbi Fasman, that the one reference he did make to a "Chicago rabbi" was directed—without mention of name—against Dr. David Graubart, to whose article in the Chicago Sentinel of January 27, Rabbi Fasman took sharp

exception. In that article, Dr. Graubart had attempted to find a "hechsher" for Reconstructionism in a sermon of the renowned 18th Century scholar, Rabbi Jonathan Eybschitz.

I trust that this letter will clear the air of any doubts or conjectures raised by your National Jewish Post report.

RABBI NORMAN E. FRIMER
Hebrew Theological College.
Chicago.

Ed. Note: To Rabbis Fazman and Frimer, The POST's sincere apologies for putting them on a spot hardly less comfortable than the one on which The Post has placed itself. BG.

Dartmouth Students Spurn Frat Barriers

HANOVER, N. H.—Eight of ten students at Dartmouth College have voted against racial and religious bars in fraternity charters, it was revealed this week.

A poll was held of 90 percent of the school's 2,760 students. The results indicated that 89.9 per cent voted for one of two resolutions aimed at withdrawing recognition of the undergraduate governing body from any fraternity that refused to take action to remove bias clauses from national charters.

Hechalutz Has Had Regional Offices

Editor, National Jewish Post:

May I call your attention to the fact that you recently carried a news report to the effect that Chanan Prince had been appointed to head the Chicago office of Hechalutz, as well as the national office of Haikar HaOved (The Working Farmer), whose function is to provide information and aid to American farmers who may wish to settle in Israel with their families on individual farmsteads.

Your article erroneously stated that this was the first regional expansion in the history of Hechalutz. This is not true since Hechalutz has branches in Boston, Baltimore, Minneapolis-St. Paul, Cleveland, Los Angeles, Detroit, Milwaukee, St. Louis, Montreal, and Toronto, Canada. I would appreciate your printed correction of this error.

BERNARD ROBERTSON,
Public Relations Director
New York.

UAHC Publishes Freehof Book

CINCINNATI—The Union of American Hebrew Congregations has published "Preface to Scripture," by Rabbi Solomon B. Freehof, of Pittsburgh.

RABBIS KIDDING SELVES ON IDEA U. S. JEWS WANT CODE, SAYS ONE

Editor, National Jewish Post:

Rabbi Cohon's challenge must not go unanswered and I am sure it will not.

The future Jewish historian will look back on the contemporary scene in America and wonder, in sheer amazement, at the belated vision of so vast a group of religious leaders who were willing to sell the Jewish future for a few fleeting moments of doubtful peace—or a few pieces of silver.

Ask any Jewish religious leader today and he has just the right answer to the perplexing problems of Jewish non-observance. Never before in the long history of the Jewish people have there been so many answers to so few questions...

The American Jew thinks very little of those problems over which he has driven his religious leadership to distraction. It is ludicrous to see so many rabbis driving themselves into a nervous frenzy grinding out the "minimum code" which will be acceptable to the American Jew, when the cold naked and disheartening truth is, that nothing less than nothing will be accepted.

In this, the Conservative and

Reform movement had made the most serious error. In an age when Faith is disdained and man's finite intellect has become defied, they have interpreted the Jew's revolt against Orthodoxy as a revolt against a religious system. The truth is that it is a revolt against any form of dogma—even the Conservative and Reform kind. (Unless these movements too defy man instead of G-d).

They should open their eyes and see that what is being rocked today is the very base of religion, generally—the ability to say *Ami Ma-amin*—I believe—simply and trustingly.

Rabbi Cohon asks, "Why didn't Orthodoxy hold me?" The answer is quite obvious but what is of greater importance, though more searching, is why did he become a religious leader. I can see two reasons, either of them equally uncomplimentary.

If I ceased believing, I would give up the rabbinate altogether. For, I would not be able to preach that I didn't believe myself, nor would I be willing to coddle non-believers, if I did believe. In either case I would be forced to be honest with myself, at least.

I cannot understand how one can claim religious leadership yet contribute to the forces which are undermining Faith. Religious leaders, whether they are Orthodox, Conservative or Reform, must agree on one thing: *Ami Ma-amin* must be reestablished as the foundation of religion.

Now whether the Jew believes in the divine origin of the Torah, as I do, or in some other form of divine revelation, whether it be all of the Thirteen Articles of Faith of Maimonides or only two or three or even only one—the cardinal principle is that of the ABILITY to believe that which is beyond human intellect.

Unfortunately, Reform and Conservative Judaism have become the one Miklot of all who have ceased believing. To be sure there are exceptions, but the vast majority of those who have turned to these synagogues do so not out of conviction but out of convenience. And I do not believe that the Reform or Conservative rabbi should feel so elated.

After all is said, I think the time has come when all of us—yes, all truly religious leaders—should stop and consider. We're all "oir tzores." We're going crazy in an attempt to overcome the heartbreaking religious and cultural inertia of American Jewry. For G-d's sake, let's stop giving the religious shields by which they can hide their utter disdain of religion itself!

In closing I cannot help remind Rabbi Cohon that it is poor policy to bite the hand that feeds you. As long as the Reform and Conservative movement must rely so heavily on its recruitment for the rabbinate from among "former" Orthodox young men, and is still unable to reproduce its own leadership, it is wise, for its own sake, not to broadcast this failure so loudly.

For I know of no greater proof of the impotence of the Reform and Conservative movement than the latter fact.

RABBI SAMUEL ADELMAN
Dover, N. J.

RABBI URGES SAKS TO LEARN JEWISH TRADITION BEFORE USING IT

Editor, National Jewish Post:

All readers of the National Jewish Post know by now that I do not need to come to the defense of my mother. She is well able to handle her own battles. However it is difficult to understand how Dr. Leon Saks could compose the letter published in the Post of Jan. 6, filled with honor and faith as it is, without being put to the blush. Dr. Saks, with the consummate wizardry of the zealous adept, points out by way of countercharge that the American Council for Judaism numbers among its adherents Jews representing almost every phase of Jewish life and that all of them openly and proudly proclaim their Judaism. Having not had the opportunity of scanning membership lists of the Council, I am not at liberty to evaluate the first statement.

Concerning the latter attestation, however, what has been particularly odious and repugnant about the Council's posturings has been its performance in setting itself up as the consecrated representative of the authentic and traditional view of Judaism—of posing as the misunderstood, martyred antithesis of a vulgar, aggressive and diverted form of the faith which it is duty bound to discredit, of stamping the Zionist orientation and program as being contrary to both the principles of patriotism and Judaism, and of enlisting in support of this program whatever tongue is available and willing to be used.

No reverent Jew will find the universal ideals of Judaism intolerable, but he will be filled with disgust and loathing when fellow Jews continually seek to impugn his motives and tradition. Moreover, it is one thing to accuse fellow Jews outright of having dual loyalties. (This, Dr. Saks avers, has not been part of the Council's policy.) There is neither the space nor the time nor the disposition to bring to bear here the weighty testimony which would contradict the good doctor's statements. However, it is another thing, and a most invidious method it truly is, to

make dual allegiance of fellow Jews suspect by continuous dark warnings and appeals to caution palling the happy bright air of Zionist aspirations with the menacing spectre of self-alienation from the American scene. To cling in turn to a few well chosen texts from the Bible and to passionately press to bosom a few selective but unrepresentative excerpts from other places in the literature does not dispel from mind the conclusions reached by the vast majority of learned Jews to wit: that the representatives of the American Council of Judaism call out from an abyss of ignorance and insensitivity to the tradition and culture which have been accreting and growing for many centuries.

Go to the source books, Dr. Saks, and take to heart appeal after appeal to the Jewish heart. Study the lines and between the lines and you will find that you have not had the right to quote tradition. It would be too wearying an expedition to take the time to list all in the tradition which opposes the American Council, and frankly except for a letter here and there, there is no longer use in trying to put right the zealots of the Council. Though by no means suggesting that the American Jewish community exercise censorship of the obvious propaganda issuance of the Council, it would be most appreciated by all if the columns of our Anglo-Jewish newspapers would put away to the side the war of the Council upon American Jewry and begin to take up more and more the more affirmative, positive and dynamic considerations of involvement and growth.

RABBI JACOB MOTT
Anshe Emet Synagogue
Chicago

Schochet Wanted

Congregation B'nai Abraham of Springfield, Ill., seeks a Schochet and assistant for its Talmud Torah. Write Sam Oberman, 627 E. Washington St., Springfield, Ill.

Pulpit Wanted

Young experienced rabbi, good speaker, organizer, experienced in youth work, educational director, Baal Tfillah, Baal Koreh, seeks Conservative position. Write Dept. PS, National Jewish Post, Box 1633, Indianapolis, Ind.

Jewish Nursery Head Quits Over Tots' Wearing Skull Caps

UTICA, N. Y.—The director of the Nursery School operated by the Utica Jewish Community Council resigned in protest against a practice of having children wear skull caps and a say a prayer before eating, it was disclosed this week.

The dispute was revealed in letters published in the communally-owned Jewish NEWS of Utica.

The protest action was taken by Mrs. William Zelemyer. The Jewish NEWS also printed a letter in reply by Dr. Arthur A. Kaplan, chairman of the JCC Nursery School committee.

Mrs. Zelemyer and Dr. Kaplan previously had crossed swords on the issue at an open house meeting called by the JCC.

In her letter, Mrs. Zelemyer said she was not opposed to religion nor to "Jewish content" in its place—"however, I am very definitely opposed to ritual in a nursery school."

"To my mind, the wearing of skull caps and the saying of prayer before having a glass of juice is a ritual and has no place in a nursery school," she said.

She added that she would have no objection to Sabbath stories, simple observance of the Jewish Holy Days and similar material, which she felt would be "Jewish content."

To the position of many persons at the open meet-

ing "that even though they don't practice many of the customs, they would be happy to see their children do so," Mrs. Zelemyer offered the demurrer that "professionals in child care and psychology have said over and over again that children are individuals in their own rights and must be treated as such. Because we lack something in ourselves, we must not force it on our children."

She said that similar schools in Buffalo and Syracuse are part of the Jewish Community Center programs and that "ritual in these schools is a thing unheard of and therefore excluded from its program."

Mrs. Zelemyer also saw elements of interfaith relationship in the program. She contended that she doubted Utica Jews were creating goodwill when they sponsored schools which "virtually close our doors to non-Jews by the practice of a ritual not common to all."

She foresaw that this "will inevitably lead to segregation which I don't believe any of us want."

"Anyone who has studied child care will agree that a three or four year old should live in a mixed society and that the time for religious training is when the child is old enough to understand what it is all about."

Dr. Kaplan replied that his committee had decided that as a general policy, that "wherever a program

lent itself to Jewish content, such content would be included."

He said an educational committee was set up, consisting of the rabbis, the teachers in the Hebrew schools and David M. Goldenberg, executive director of the Utica JCC, and Mark Mazel, director of community activities for the JCC.

Dr. Kaplan said that after the nursery school had been in operation for several months, the educational committee met with the nursery school committee and the teachers and made a series of recommendations.

He said the recommendations received "very prolonged study" from the parent Activities Committee, after which the Activities Committee approved the recommendations, including those for the rituals.

"Since Mrs. Zelemyer could not accept one of those recommendations, she offered her resignation and finally resigned despite efforts to have her continue in her position," Dr. Kaplan reported.

He said that the reactions of all concerned, except Mrs. Zelemyer, and "the constantly growing enrollment" of the school indicated it was generally acceptable to the community.

"None of the children have been 'forced' to do anything, none of them have been 'confused' by the program, no true nursery school aims have been sacrificed," he asserted.

PERON CONTINUES COURTSHIP OF ARGENTINE JEWS AND ISRAEL

BUENOS AIRES—Juan Peron, president of Brazil, continued his courting of Jews and of Israel this week with a public statement that as he loved all human beings, so did he love the Jews.

The occasion was the celebration of the third anniversary of the Argentina Israelite Organization, at which the president and his wife were honored guests.

Local Jewish leaders said Peron was the only Argentine president in history who has attended such Jewish meetings as the anniversary affair.

He told the gathering that Argentina was ready to sign a treaty with Israel next week and that he intended to be present at the ceremony.

He also said he planned to launch the idea of planting a memorial grove in Argentina to honor President Chaim Weizmann of Israel but that he wanted the people and not the Government to do it.

"In that way our brothers beyond the seas will understand how great our solidarity is with all men of goodwill who live anywhere on the planet," he explained.

He said his movement wants

harmony among all Argentines and he thanked the Jews for their understanding of the fact that his movement would not tolerate factionalism along racial or religious lines



PERON

Eight Jewish DPs Beaten By Germans

HANOVER—(WNS)—Eight Jewish displaced persons were beaten and injured this week in an unwarranted raid by German police on a hostel in this city.

Customs officials had been conducting a search for smuggled goods in the hostel. Finding no trace of such goods, the customs officials, who had been very courteous, were about to leave when, suddenly, the place was overrun by a large police force.

The police began belaboring the displaced persons, injuring eight of them in the ensuing clash.

Iraq Plans Law For Jewish Exit

BAGDAD—Approval by the Iraqi Senate was considered certain this week of a bill passed by the Chamber of Deputies to permit Iraqi Jews to renounce their nationality and leave the country.

The new bill was understood to be in part a response to exodus of Iraqi Jews to Iran in a major smuggling operation. The new Iraqi Government has decided it is best to allow those wishing to leave to do so freely.

Rabbi Applebaum Quits In Portland

PORTLAND, Ore.—The resignation of Rabbi Saul B. Applebaum of Congregation Beth Israel was announced this week by the Board. Neither the rabbi nor President Frank Fink of the congregation would comment on the sudden resignation.

Rabbi Applebaum came to Congregation Beth Israel in September, 1948, and was named spiritual leader in June 1949 to succeed the late Dr. Henry Berkowitz. He came here from Mt. Zion Congregation in St. Paul, Minn.

Rabbi Applebaum was reported to have a contract until June. He said he had no future plans to announce and that he would be with the congregation for "several weeks."

Fink declined comment on a successor or when a successor would be named.

Under a recent trade agreement with Denmark, Israel will receive frozen fish, cheese, milk powder, machinery and perhaps meat in exchange for half-finished and finished products.

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Fleishaker Says Won't Withdraw Sabbath Violation Rap At JWB

National Jewish Post

ROCK ISLAND, Ill.—Rabbi Oscar Fleishaker said this week that he would not retract his contention that it was the consistent policy of Jewish Welfare Board offices and affiliates to hold meetings in violation of the Sabbath.

The issue developed when the rabbi, who is executive director of the Tri-Cities Jewish Center here, rejected an invitation to attend a meeting last month of the midwest section of the National Association of Jewish Center workers. (NAJCW).

He publicly rejected the invitation because the meeting had in part been scheduled for Friday night, and he denounced the violation of the Sabbath involved in the program.

CHANGED SCHEDULE

Subsequently, the midwest section pushed the meeting schedule ahead by 24 hours, starting on a Saturday evening, and Rabbi Fleishaker attended the meeting.

He said the delegates discussed the issue and agreed not to hold any meetings in the future which would violate the Sabbath.

"There was no malice about it," the rabbi said. "It's a comparatively new group and the issue of respecting the Sabbath just never came up. The center workers were very apologetic, particularly when they were reminded that they had been told a year ago that meetings on the Sabbath were not in harmony with national NAJCW policy."

WARNED ABOUT IT

He said the warning was given to the midwest group by David Bonder, a field secretary of the Chicago office of the Jewish Welfare Board.

The meeting agreed that if circumstances compel scheduling of future meetings on a weekend, arrangements will be made for some sort of Friday evening Oneg Shabbat, with services on Saturday morning.

In his letter of rejection to the

midwest group, Rabbi Fleishaker had also criticized the JWB for the "sabbath violation" program of the center workers group.

In reply, JWB President Frank Weil said the NAJCW was an independent group and moreover, that the JWB had a long-established policy by which all meetings under JWB sponsorship "are carried out in a manner consistent with observance of the Sabbath." Weil demanded that the Rock Island rabbi retract his charge against the JWB and that he do so in writing to all groups to whom he had sent copies of his letter rejecting the invitation.

DID WEIL KNOW?

Rabbi Fleishaker wrote Weil that it appeared questionable that the NAJCW was independent of the JWB and that apparently Weil was "unaware of the consistent and continued policy of JWB offices, committees, meetings, conferences and conventions, scheduled for Friday night and Saturday with full programs." (NJP Feb. 17).

The Rock Island rabbi told The POST this week that he had heard nothing further on the matter from Weil. He said he had not written the letters Weil demanded and he did not intend to do so.

Arab League Says Want Israel Peace

TEL AVIV—The Arabs want peace and not war and they consider the Armistice Agreements signed with Israel as the first step towards Middle East settlement, Azzam Pasha, Secretary-General of the Arab League, declared this week, according to the Beirut Arabic Radio.



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The Sports Whirl

JEWISH BASEBALL PROSPECTS FOR 1950 SEASON NOT SO HOT

By HAROLD RIBALOW

BASEBALL becomes the national mania just about mid-March, when news starts coming from spring training camps and every rookie pitcher looks like another Walter Johnson or Carl Hubbell and every outfielder seems to be an embryo Joe DiMaggio. But in spite of the press agency concocted in Florida, California or Arizona, baseball fans begin to live again at this time of year. And Jewish sports fans ask the annual question: Who are the Jewish diamond stars and rookies and who may make the grade this year?

Not too long ago, a decade or so ago, there were quite a handful of Jewish players in the major leagues: Hank Greenberg, Harry Danning, Buddy Myer, Harry Eisenstat, Morrie Aronovich, Goodie Rosen and a group of hopefuls in the high minors knocking at the doors of the top but not quite making it. More recently, however, the Jewish baseball players diminished in numbers and now there are only a few who warrant any kind of comment.

Of the active Jewish players Sid Gordon, now with the Boston Braves, is the star. Hank Greenberg, a one-time baseball great and now general manager of the Cleveland Indians, is the top Jewish bigwig behind the oaken executive desk. All other Jews in the game today are merely hopefuls. They are, in order of possible success: Al Rosen, third and first baseman of the Cleveland Indians; Cal Abrams, outfielder for the Brooklyn Dodgers; Saul Rogovin, pitcher for the Detroit Tigers and Joe Ginsberg, catcher on the roster of the Tigers. Any other Jewish players who may pop up during the regular season will do so only under surprising circumstances.

GORDON IS A LITTLE LIKE Hank Greenberg in that when he first came to the majors, with the New York Giants, he was not considered to be much of a player. He was slow afoot, hit hard but infrequently and lacked fire. But he worked at the game and in spite of his apparent lack of spark, he had a flaming competitive spirit which was reflected in his eagerness to play any position so long as he played. He has been an outfielder and an infielder and a good third baseman in particular. Two seasons ago he hit 30 home runs, setting a record for third-basemen and attaining stardom. He always flirted with the magical .300 mark and even when he didn't hit it, his power was growing and, in his last two years, became an authentic star. He was strictly self-made. Now with the Braves he is an established regular outfielder and is admired by his new bosses. When the Giants traded him away together with Marshall, Kerr and a few others, the Giant management expressed regret only over Gordon's departure. A Brooklyn boy, Sid Gordon is an aware Jew, speaks often before Jewish groups and sends his kids to a yeshiva. He also lends his name to many Jewish campaigns and, in general, is assuming the stature of such great Jewish sporting personalities like Benny Leonard and Barney Ross.

HANK GREENBERG, whose career is familiar to all sports fans, is now embarking on a new phase in becoming the general manager of the Indians. Bill Veeck, former owner of the Indians, in an article in "Sport" magazine, recently wrote that he feels Hank will become one of the best general managers in the business, now that he is aware that his fellow general managers are out to get him (and any other "enemy") every single time. Greenberg, right after he married into the Gimbels family, wanted to buy a major league club. He couldn't swing it, but Veeck wanted to hire him, in spite of Hank's lack of front-office experience. Veeck said to Greenberg, "I don't have anything special in mind for you, but I do know that baseball lets too many of its greats slip out of the sport. I can always use a Hank Greenberg." And it turned out that he could—and did. Now Hank is in the rider's seat and the fortunes of the Indians this year will be a reflection of Greenberg's ability as an executive.

AL ROSEN, a Jewish boy from down South, has been one of the most consistent hitters in the minor leagues for a couple of years. In 1948 he played with Kansas City and was named the rookie of the year. He led the Triple-A circuit in batting, total bases and home runs. He was

Israel Purchases

U.S. Surplus Spuds

TEL AVIV—The Israel Ministry of Supply and Rationing disclosed this week the purchase of 16,000 tons of U.S. surplus potatoes.

The first 3,000 tons of the purchase are due to arrive in Israel this month.

Ginsberg, looks promising. Ginsberg was a high school sensation on the Detroit sandlots a few seasons ago and seemed to be headed for stardom. But he has tough competition this year, with Aaron Robinson, Bill Swift and a bonus kid named House who may stick if only to show the fans that the Tigers weren't throwing away scads of thousands for nothing. It looks as though Joe won't make it, even with a promising future. Rogovin, a star in the International League for a few seasons, is not outstanding but any decent pitcher has a chance to hang around. He may.

And that just about wraps it up as of now. More later, as the season comes along.

Javits Slaps Rankin For Latest Slanders

WASHINGTON—(WNS)—Rep. Jacob Javits of New York tore into the slanderous charges made recently by Rep. Rankin of Mississippi, on the floor of the House of Representatives.

Speaking of the entry made by Rankin into the Congressional Record about Communism being "Yiddish Business," Javits compared the accusation to the Nazi technique of the "sweeping lie" and asked that the testimony, which was taken down in the Congressional Record, remain as a "constant reminder of the infamy that can be read into his words."

The Mississippi politician leaped to his feet at this point, to demand the floor but was gavelled to silence, while Javits continued his reply to the assertion by Rankin that "every member of the Poliburo around Stalin is either Yiddish or married to one."

New Garden Cities Planned For Israel

TEL AVIV—A plan for building new garden cities has been prepared by the Prime Minister's office.

Each city will be founded on about 500 dunams of land on which will be built 1500 housing units accommodating 5 - 6,000 people. Each neighborhood will be to an extent municipally, socially, culturally and economically independent.

Various units of this kind, connected to a central point, will maintain their own schools, Clinics and light industry of a cooperative character.

CROPS LOOK GOOD

TEL AVIV—Despite difficult weather conditions this winter, field crops are satisfactory and the area ploughed for summer crops is larger than ever before. The secretary of the Agricultural Laborers' Association declared this

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Through an agreement with the Palestine POST, the only English language daily in Israel, The POST will be enabled to supply pen pals for POST readers.

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So if you're interested, send in the information to us now. Address it to Israel Pen Pals, National Jewish Post, to any of our four offices: Box 1633, Indianapolis 6, Ind.; 722 Chestnut St., St. Louis, Mo.; 423 Citizens Bldg., Louisville, Ky.; 509 Fifth Ave., New York City.

Digest Of The Yiddish Press

JEWISH LAW ON MARRIAGE CAME FROM SECOND GREAT LAWGIVER

By RABBI SAMUEL SILVER

HOW many wives can a man have in Israel? As far as the law of the land is concerned, he can have as many as he can abide; several Jewish members of the Knesset have more than one wife. Recently, the rabbis in Israel met in an extraordinary peaceful assembly and decreed that henceforth monogamy must prevail. They would refuse to solemnize the marriage of a man who was already married.

In pronouncing this ban on polygamy, the rabbis were merely reiterating the stand taken over 900 years ago by the greatest Jewish law-maker since Moses, famed Rabbenu Gershom ben Yehudah (960-1040). Living in France, Rabbenu Gershom was the author of numerous takkanot (ordinances) which boldly instituted changes in Biblical law. His takkanah against polygamy was accepted by all Ashkenazic Jews, but ignored by the Sephardim and the Yemenite Jews, who are now being put on notice by the decree of the Israeli rabbis.

The career of the brilliant medieval innovator is reviewed by Dr. Mordecai Katz, in the JOURNAL. Scholar, teacher of Rashi's uncle, and founder of a yeshiva, Rabbenu Gershom is said to have been influenced in issuing his ban on polygamy by an unhappy personal experience with two wives of his own. Among other new interpretations of Biblical law which he authored were: 1) A man could acquire a second wife in the event of his wife's in-

sanity, providing the written permission of 100 rabbis is secured; 2) A man need not marry his brother's widow, as the Bible requires, if she is childless; 3) A wife may not be divorced against her will; 4) A husband may not absent himself from his wife for more than 18 months. Another decree by Rabbenu Gershom forbade the opening up of someone else's mail.

That is why pious Jews inscribe on envelopes the legend: Ch-L B. Ch. D. R. G., "Cherem Liftoach, B'Cherem D'Rabbenu Gershom"—"It is forbidden to open this letter under the ban of Rabbenu Gershom." Stimulated by the progressive spirit of Rabbenu Gershom, the Israeli rabbinical assembly coupled their ban on polygamy with a new ruling of their own: henceforth they will refuse to legalize the marriage of a girl under 16 years of age.

★ ★ ★

Billy Rose Applauded For Herald Tribune Stand

Columnist Billy Rose, the Broadway showman, gets an accolade from the DAY for his resignation from the "Herald-Tribune" over a column in which Billy attacked the Metropolitan Opera for re-employing Kirsten Flagstad. After sketching Rose's biography for his readers, L. Sanders comments that, through some other paper, Billy might even increase the size of his audience.

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Chicago Rabbis Open Campaign To Clean Up Circumcision Abuses

By EARL KLEIN

National Jewish Post Correspondent

CHICAGO — (NJP) — Chicago's Conservative and Orthodox rabbis swung into action this week to remedy what they term the "deplorable" state of ritual circumcision observance (milah) in this major U. S. Jewish center.

Though acting independently, the two rabbinical groups said their chief work was to establish public confidence in the ritual circumcisers (mohelim) by certifying those who are surgically and religiously qualified.

The second task, spokesmen said, was to educate parents among Chicago's 300,000 Jews on the religious significance of the rite, which is prescribed by Jewish law for every male child on the eighth day after his birth.

FIGHT ANTI-RELIGION

Rabbi Ralph Simon, chairman of a Conservative group, said that "too many parents have the false notion that milah is merely a surgical operation, devoid of any religious meaning. We also have to contend with an anti-religious campaign against the use of the mohel."

"There is an attempt by certain persons to sour parents against milah by falsely stating that the mohel is unsanitary and makes incorrect surgery."

Rabbi Simon said he believed that more than half of circumcisions in Chicago are performed by a surgeon.

As a step toward restoration of confidence in the religious observance, both groups have set up stricter medical and religious supervision over mohelim.

NEW REGULATIONS

Rabbi Leonard G. Mishkin, president of the Orthodox Rabbinical Council, said his group requires each mohel to produce three letters of recommendation from prominent surgeons and then to submit to religious and ethical examination by the Rabbinical Council. The Orthodox rabbis have certified seven mohelim in Chicago during the past year.

Rabbi Mishkin said that certification is valid for two years, after which the mohel must apply for renewal.

The Conservative plan, which will begin operation in two months, calls for a ten-man board, five surgeons and five rabbis, who will pass on the religious and



RABBI RALPH SIMON
Cleanup In the Law

medical qualifications of the applicant.

Replying to charges that mohelim have bribed hospital attendants to recommend a particular mohel, both groups said they would fight to end such malpractices by withholding certification of the guilty ones.

ORTHODOX CRACKDOWN

Rabbi Mishkin said he had evidence of such misconduct in three cases and that the mohelim involved had been refused certification.

The two groups also announced plans to publish lists of certified mohelim and to make them available to the Jewish community and to hospitals. The Conservative rabbis also have prepared a booklet on "The Religious Aspects of Childbirth" to be distributed shortly.

FOR DAUGHTERS TOO

The booklet discusses the religious meaning of milah and also the religious obligations of parents on the birth of a daughter.

Rabbi Morton M. Berman, noted Chicago Reform leader, said Reform encourages the use of a mohel but has no objection to a surgeon performing the circumcision.

Torah Tour Plans To Seek Out Unaffiliated--Rabbinical Council

National Jewish Post

NEW YORK—One specific aim of the forthcoming "Torah Tour" of the Orthodox Rabbinical Council of America will be an effort to reach U. S. Jews who are unaffiliated or drifting away from the synagogue, an official said this week.

Rabbi Emanuel Rackman of Far Rockaway, N. Y., chairman of the program, said the "Torah Tour" is a long-range program. Tried out experimentally last year in local areas, it will be nationwide this year.

Rabbi Rackman said that the rabbinical group has organized mass rallies, symposiums and private meetings with local leaders in the Rabbinical Council bid to interpret Orthodoxy and its practical application to American Jewish life.

YOUNGER U.S. RABBIS

The statement emphasized that the Rabbinical Council is made up of "American-trained Orthodox rabbis."

"The time has come for us, younger generation rabbis, to reach reach out beyond the confines of our own synagogues and reached the masses of Jews who are unaffiliated or are drifting away from the synagogue," Rabbi Rackman said.

In addition to visits to major Jewish centers, the rabbinical teams are also aiming at smaller

ZOA Education Commission Member Asks It To Revise 'Hatikvah,' and Design New Jewish Flag

National Jewish Post

DAYTON, O.—A member of the national commission on education and culture of the Zionist Organization of America asked the commission this week to consider the elimination of "Hatikvah" in Zionist programs and development of a new Jewish flag.

The proposals were made by Paul J. Glaiser of Dayton in a letter to Dr. Abraham I. Katsh, chairman of the ZOA commission. The commission was named by President Daniel Frisch to develop Jewish education in the United States.

Gaiser, a past president of the Ohio Valley Zionist Region, said that the commission should consider taking up the two problems as part of its work.

He suggested "changing some of the sentences and paragraphs or perhaps the entire elimination of 'Hatikvah' for reasons very obvious and understandable to all members of the commission, particularly the phrase commencing with 'L'YOT AM' and ending with the word 'Jerusalem'."

He suggested that a sub-committee be named

to examine the matter.

He also proposed "the changing or substituting the present accepted 'Jewish flag' for reasons obvious, and to proceed in the same manner" as for "Hatikvah."

Gaiser urged "the changing of either the emblem, the form, the colors, or perhaps entire elimination of the flag and substitution, if necessary some other form, color or emblem of a flag."

The proposals stemmed from a considerable discussion on whether a new song and a new flag had been made necessary for U. S. Jewry following adoption by Israel of Hatikvah as its national anthem and the Zionist banner as its national flag.

The Rabbinical Assembly of America, representing the U. S. Conservative rabbinate, approved plans at its convention last June to study a new Jewish banner. The Synagogue Council of America, representing the three wings of U. S. Judaism at the national level, also has been working on a new flag. (NJP March 3).

Lutherans Ask Israel Return All Property

GENEVA, (WNS)—A statement urging Israel return all church property formerly belonging to Germans was issued here this week by the World Council of Churches.

The statement requested that Israel give accredited church representatives the right to inspect the property, make records and to negotiate for indemnification and resituation. The Council estimated the value of the church property at about fifty-million dollars.

A week ago, Aubrey Eban told the U.N. Trusteeship Council that while Israel intends returning all church property, it has no intention of returning property belonging to Germans or Germany.

COURT HALTS ACTION ON SUIT AGAINST PEEKSKILL JWV POST

National Jewish Post

NEW YORK—Action on a damage suit for \$2,000,000 against the Jewish War Veterans post of Peekskill and two other veterans groups, growing out of the Peekskill riots last summer, was stopped by a federal court order this week.

Federal Judge Edward A. Conger signed the order which temporarily restrains Paul Robeson, the Communist-dominated Civil Rights Congress and others from proceeding with their suit.

The other veterans groups were the Peekskill Catholic War Veterans and the Associated Veterans Groups of Northern Westchester County.

The defendants in the suit include Westchester county law enforcement officials.

Judge Conger signed the order to remain in effect until he can decide on a petition by Harry G. Herman, an attorney for the defendants. Herman asked for an

Denver Hospital Will Launch Wildcat Fund Drive In Sioux City

SIOUX CITY, Ia.—The National Jewish Hospital has rejected repeated requests from the Federation of Sioux City to remain in the 1950 Sioux City United Jewish Appeal and will launch an independent campaign here for funds, it was disclosed last week.

The Jewish PRESS of Omaha reported that the Denver hospital informed the Federation board of directors of its intention to run a separate drive, despite the protests and refusal of the Federation to approve a separate campaign.

Hospital representatives made the break after the Federation turned down a request for a guaranteed allocation for 1950.

WON'T CHANGE PLAN

The Board ruled that it could

not change its allocations program to meet the demands of one beneficiary.

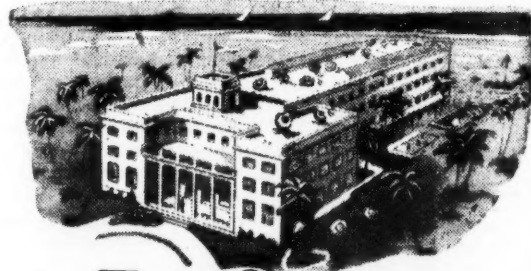
According to the Anglo-Jewish weekly, a Federation spokesman said that the hospital had asked for a guaranteed appropriation after its allocation from Sioux City had been cut two years in a row.

The Federation spokesman said the cut followed a study by the Health and Welfare sub-committee which convinced the sub-committee members that the hospital had sufficient funds for current needs.

The sub-committee reported that the study indicated that the hospital's current building campaign was not justified and that the cut in allocations from the Sioux City Federation was justified in the face of the tremendous needs in Israel.

The Federation repeated a request to Sioux City Jewry to consult with the agency before making any contributions to the proposed separate drive.

TEL AVIV—A central bus company catering exclusively to the tourist trade is under discussion by the Transport Section of the Cooperative Center. The company will operate only buses, special taxi service for tourists will be established by the "Yehetur" cooperative of ex-servicemen.



THE GEORGIAN

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